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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII.

JACKSON, MISS., June 10, 1926

NEW SERIES  
VOLUME XXVIII, No. 22

If you have received a statement that your subscription is due, please let us have your renewal at once. If you wait you may forget it.

The Commercial Appeal suggests that if the Supreme Court of Tennessee decides that it is unlawful to teach evolution in the public schools, that the legislature shall substitute spelling.

Quite a number of our Southern Baptist editors attended the meeting of the Northern Convention in Washington. This week we have a report from one of the brethren who agreed to represent the Record.

Prof. E. O. Sellers is assisting in an Evangelistic Bible Conference at Estill, S. C., and goes from there to Ocean Springs June 20-27. He can assist in other meetings first two weeks in July.

McMullen says with reference to Darwin's tracing man's origin to the monkey, "It is hardly necessary to remark that such a loosely constructed family tree would not go far in the courts toward establishing one's claim to property."

Their friends in Mississippi will be sorry to hear that Brother B. L. Mitchell had a paralytic stroke some weeks ago, and that his wife fell and broke her hip recently. They are living with their daughter in Alabama and only waiting the Master's welcome call.

Some of those who inveigh against the principle of outward authority in religion are quick to use the same principle in science, when they say that the hypothesis of evolution must be true for nearly all biologists believe in it. Never mind about the names of the biologists, just give us reasonable proof.

The Christian Century reports a large sized storm brewing among Northern Methodists because at their recent General Conference in Washington the white bishops had a dinner all to themselves and did not invite the negro bishops. The accused defend themselves by saying that it couldn't be done in any first class hotel in Washington. The Century calls it a Jim Crow Dinner.

A preacher and a bobbed haired woman in Kentucky have set the state in commotion. He offended one of the species and she slapped him. She was sent to jail and released by the governor. Now the "master barbers" of Newport are said to have taken the matter up with the governor in defense of the bobbed haired, which somehow reminds us of the scripture: For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small gain to the craftsman: whom he called together with the workmen of like occupation and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying they are no gods which are made with hands; so that not only this our craft is in danger to be set at naught. And when they heard these sayings they were full of wrath.

In last week's issue of the Baptist Record in the supplement which carried the receipts from the churches, the printers omitted the heading which stated that the receipts were for a period beginning with January 1, 1926, and closing with April 30th. The Treasurer of one Church, Summit, called attention to the fact that we failed to give the Church credit for \$131.25 sent in last October and for \$400.00 sent May 31st of this year. We regret that this omission occurred, but by referring to the paper and bearing this in mind, there should be no trouble in reconciling the statements.—R. B. G.

The students of M. S. C. W. at Columbus and of Delta College at Cleveland have sent in the amounts promised to Blue Mountain College Endowment.

A son of Brother Allen Hill Autry graduated from Little Rock High School with the highest record ever attained there. He was given a scholarship in the State University. Best of all he is a working member of Immanuel Church.

Dr. A. R. Bond, Editorial Secretary of the Education Board of the Southern Baptist Convention, is already in New Mexico to assist Montezuma College in their present financial distress, according to orders of the Southern Baptist Convention.

Now and then we hear the criticism of church treasurers or of churches that take mission money and use it for local expenses. Did you ever hear of a church that took money that was due the Baptist paper from their budget and give it to missions?

Professor Moscicki (pronounce it yourself) was elected to the presidency of Poland. Because it was "so sudden" and he didn't have his Sunday clothes along the inauguration was postponed. He happened to be passing through Warsaw. He will sit in the chair that the pianist Padereuski made famous.

Pastor C. S. Henderson of Greenville says their mission collections are very gratifying. He is conducting now his own meeting assisted by the Mississippi Quartet from the Bible Institute. Recently Dr. Henderson preached the commencement sermon for "The Little School" in Greenville and at the conclusion of the sermon the head of the school, Prof. W. L. Harrington, presented himself for baptism and church membership.

In some ways the Southern Baptist Convention is the most easily managed or manipulated body in the world. For instance, the report on Review of Foreign Mission Boards report, recommended appropriations in the coming year within our income and arrangements to pay off indebtedness. Later the Board was instructed to arrange to carry its indebtedness. A similar difference was seen in recommendations about reduced appropriations to education work on the Foreign field. We are so agreeable that we say yes at one time and no at another. It depends on who is manipulating the body. Result: The Board will do as it pleases.

Evangelists Kyzar and Canzoneri were with Pastor A. L. O'Bryant in a meeting at Piave in which twenty-nine were added to the church, sixteen of them by baptism.

Prof. V. B. Temple, for several years superintendent of the school at Zama, becomes assistant professor of mathematics at Mississippi College, where he was graduated ten years ago.

The Baptist Message, editorially and by contributors, is working for the passage of the anti-evolution bill now before the Louisiana legislature. The bill is similar to the one passed by the Mississippi legislature.

If the process of standardizing is carried through with success, a real boy and a real girl will be as difficult to find as a wild pigeon; or be as inaccessible as the long-horned goats which the sons of Ajax sought recently in the Himalayas.—Ex.

The report of the Board of Cooperation of Northern Baptists says that only 51 per cent of their membership gives regularly to local expenses and 32 per cent to missions. Somewhere Paul says "Are we better than they?" And then answers his own question by saying "In no wise."

Jesus said to Nicodemus, "If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things". This same principle can and must be applied to the whole Bible. People who say that the Bible is not to be accepted as authoritative and true when it tells us about creation, cannot be sure that the Bible is true when it tells us about redemption.

The debate before the Northern Baptist Convention on the conditions of membership in that body seems to have been largely in the hands of Southerners on both sides. On one side were W. B. Riley, born in Kentucky, and John Roach Straton, born in Georgia. On the other side were H. W. Virgin, born in Louisiana, and J. C. Massee, born in Georgia. If you want a scrap we can furnish the scrappers.

Richton Church, Rev. J. L. Low, pastor, closed a revival on the 5th Sunday in May in which 41 additions were added to the church; 22 of this number for baptism. On Sunday morning of the closing day between twelve and fifteen thousand dollars was pledged on a new church building. They hope to begin not later than September 21st on a new building to cost from fifteen to eighteen thousand dollars. Brother J. E. Byrd aided the pastor in the meeting.

We had heard of the progress being made by our church at Philadelphia, and had seen the picture of their new building, but a visit there Sunday enabled us to see as we did not before how the Lord is leading and blessing them. The house is beautiful, imposing and adequately equipped for all their work. And they are at work in the town and in the regions round about. All departments seem to be flourishing. The pastor and singer, Brethren Shirley and Perry, are helping in a meeting at Sumrall. Our experience at the church was very happy and our entertainment by Brother and Sister Wilbur Cole and the children was a great joy. May our Father's favor continue and abound with them all.



## AN EXPERIENCE, AND SOME QUESTIONS

On Feb. 1st we began a meeting with the Baptist Church of Onaga, Kans. The second sermon, I emphasized the fact that Jesus Christ was the real Son of God who died a real death to save real sinners from a real Hell, and that the Bible was the Inspired Word of God, and did not just contain the Word of God.

From that time on I noticed that the pastor was not just altogether satisfied with the way things were going. When I would close a sermon I would give an invitation for the lost who wanted to be saved to come to the front for instruction on how to be saved, or if there were any who had trusted Christ for salvation and wanted to unite with the church to come, or if there were any Baptists living there with their membership somewhere else to come for membership there.

When we had been there a little more than a week, the pastor came to our room and handed me the following by-law that the church had adopted about two years before that, and wanted to know if I would give that kind of an invitation. The by-law follows:

"Members of evangelical denominations other than Baptist may be received by letter into what shall be known as the Congregational membership. The church shall act as trustee for the church letters presented by these members and shall keep them until such time as their owners desire to unite with some other church, when the original letters will be restored to them together with a statement from the church covering the time of their fellowship therewith.

Congregational members shall share equally the evangelist. That was the adopted by-law of the church, but at no time may they take any action that would involve a change in the polity of the church as a Baptist Church."

What would you have done if you had been the evangelist. That was the adopted by-law of that church. Would you have given an invitation that would include even the Quaker who denies that there is such a thing taught as water baptism that is binding on us today?

Do you think that church was still a Baptist Church? When it adopted that by-law did it not change its polity as a Baptist Church and cease to be one? What do you think of a man who claims to be a Baptist and will come into a community where there is a good Baptist Church and so manipulate things that he can put over such a thing as that on a church, and claims that Baptist liberty permits of such action? He was working hard to make a community church out of it and do away with all denominational lines. Would having a community church do away with denominational lines? Would that change the real belief of the people? Would you have helped the pastor put over such a program as that in the community?

I would be glad if some of our editors and others would give their opinion of such actions. What should the real Baptist in that church do? What should be the attitude of the churches of the Association to that church? What should be the attitude of the churches of the General Convention of the state to that church? What should our Baptist churches do when a member from that church presents a letter to unite with them? Remember these members coming from that church may have been sprinkled, or may have been poured, or may not have had anything done that is called baptism. For my part I had just as soon have the sprinkling, or the pouring, or to have had nothing done, as to take their alien immersion, but my question is what shall our Baptist churches do with letters from this church? Should other Baptist churches recognize that church by taking letters from it?

We found there some Southern Baptists who had fallen in line with that kind of work. Do you not think we need to do more teaching? Do not our people need to be better informed

on what the Word of God teaches? We find many members of Baptist churches who say it makes no difference with them what church you belong to just so you are a member of some church, so when something does not go to suit them in the Baptist Church, or if the Baptist Church is not as popular in that community, they can join the one that is more popular, or where the preacher does not preach so much straight Bible.

I imagine some are wondering what this evangelist did, in fact when I told one person about it, he said, "Well, what did you do?"

Did I give such a broad invitation as that? Did I help the pastor work his program to do away with denominations there and make a community church? One little word of two letters will answer those questions. NO! most emphatically NO!

It is the only time in ten years of evangelistic work, that I was ever with a pastor that I could not help him work his program. I told the pastor plainly that I could not. I told him some other things too.

This is one evangelist that has never held a Union meeting. I could give reasons for that, but that is not my purpose in writing this article. I want some of our men to tell us how we should deal with such problems as a denomination, for that thing is growing in places.

I could give more of that experience, but this is enough for the present. The last few days were interesting days there.

—Evangelist J. W. Hickerson,  
Seminary Hill, Fort Worth, Tex.

## NORTHERN BAPTIST CONVENTION

By B. P. Robertson, D.D.

The Northern Baptist Convention has just closed a very interesting and profitable session in Washington. The great president of the convention, Hon. Edward H. Rhoades, Jr., filled the office in a most tactful and business like manner. The reports of all the associated organizations of the convention showed great progress in all the activities of Northern Baptists. Great emphasis was laid on the work of Foreign Missions. It was evident that the constituency of the convention must do great giving or retrenchment in the work must take place. The messengers manifested a very commendable zeal in this matter and the indications are that there will be no retrenchment.

There was one question which has been giving some disturbance to the fellowship of Northern Baptists that came to the surface during the session. The vote on the two resolutions which came before the convention was not a contest between the Fundamentalists and Modernists as the papers would have the public believe, but rather a contest between the conservative Baptists of the convention and the American Bible Union brethren. The writer of this note was impressed with the fact that the great majority of the members of the convention at this session were a good conservative body of brethren, and this element of the convention won in the contest.

The convention laid great emphasis on the subject of Christian stewardship. The impression seemed to be unanimous that the practice of the stewardship of income would solve all the financial problems of the convention. If all the members of all the churches of the convention would practice the tithing of the income of the individual members, there would be enough money in the Lord's Treasury to pay all debts and to cover the whole field with missionaries.

A further great emphasis was laid on the great and main work of the churches, which is Evangelism. The convention appointed a committee of fifteen to inaugurate a great campaign of evangelism throughout the convention. This campaign is to enlist the members of the churches in personal evangelism.

## JOHN T. CHRISTIAN MEMORIAL LIBRARY FUND STARTED

By N. T. Tull, Business Manager, Baptist Bible Institute

At the annual meeting of the Board of Trustees of the Baptist Bible Institute last January it was unanimously voted to authorize the construction of the "John T. Christian Memorial Library," as a tribute to the tireless labors and the substantial contributions made by Dr. Christian to the Library of the Institute during the last years of his useful life. At the same time it was announced that two members of the Board of Trustees from Louisiana had agreed to give \$1,000.00 each to the enterprise.

While no solicitations of funds for the building have been made, or will be made at present, it is thought desirable that the brotherhood should be made acquainted with the plan.

In this connection it is interesting to announce that the first cash contribution to this fund came unsolicited from a widow, Mrs. J. Doering, a member of the First Baptist Church, New Orleans, in the sum of \$20.00. This contribution has been placed in one of the large savings banks of New Orleans at interest, and it becomes a nucleus to which other contributions will be added as they are made.

It is suggested that friends of the late Dr. Christian, and any others interested in this worthy and urgent building movement, perfect the organization of "John T. Christian Memorial Library Clubs" in their churches and communities for the promotion of this cause. It has been suggested that one dollar will provide for the housing of one book for all time to come. Hence the slogan is, "Buy a Book," or as many books as the contributor might wish to provide accommodations for. Organizations, or Clubs, desiring to provide for the housing of a set of books will be furnished the names of various sets of books in the Library together with the number of books to the set.

It will be of special interest to our friends everywhere to know that Dr. E. F. Haight has been elected to succeed Dr. Christian as Librarian and teacher of Church History in the Baptist Bible Institute. Dr. Haight is a B.A. graduate from Furman University and a Th.D. from the Baptist Bible Institute, having studied Church History for three years under Dr. Christian. He comes to the position with all the vigor of a young man thoroughly prepared for the work.

The plan announced above will be of special interest and will doubtless meet with an immediate response from the Baptists of Mississippi where Dr. Christian labored for many years as Secretary of Missions, as pastor, and as teacher in the Woman's College.

Brother C. E. Dearman goes from Weimar to Center, Texas, where a good opportunity awaits him. He has made good wherever he has gone.

Pastor W. B. Haynie announces the dedication of their new church building at Inglenook, Ala., June 6. The pastor preached the dedication sermon.

On account of canceled date Evangelist T. O. Reese and Singer Theo. H. Farr have an open date July 12th. Evangelist Reese is to be with Pastor A. T. Cinnamon, Kosciusko, Miss., June 27 to July 11. They could go direct to another meeting at some place in Mississippi.

The "loud speaker" at the Convention worked well as a rule, but occasionally some brother failed to hit it at the proper angle, and then "LOUDER" was heard from many quarters of the hall. On Friday night when pictures were thrown on the screen, one of Dr. Gray was shown in the act of making a speech. Amid the stillness a voice in the rear of the room bawled out "LOUDER".



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## NORTHERN BAPTIST CONVENTION

M. M. McFarland, Louisville, Ky.

The Northern Baptist Convention met in its nineteenth annual session in Washington, D. C., May 25-30, 1926. Edward H. Rhodes, the president, reported an enrollment of some thirty-five hundred at the opening session, and of this number there were over eight hundred visitors. At a later session a much larger number of delegates was reported enrolled.

The "Keynote Address" of the Convention was given by Dr. J. Whitcomb Brouger of Oakland, California. "Our Common Denominator" was the theme of his address. The address was well seasoned with humorous stories. Very briefly he surveyed the different groups of Baptists in the Northern Convention. He said that there were about two per cent (2,500) who were modernists of the extreme type. That there were about ten per cent who were extreme fundamentalists. These two groups are ready to wreck the whole denomination or have their way. He went on to show that the other ninety per cent of the people would like to get these two groups in a room; lock the door, and then throw away the key. The rest of the people are co-operating fundamentalists, or middle of the road fundamentalists. These last two groups believe in the Virgin Birth, baptized church membership, etc. He showed that Jesus Christ is the great Common Denominator amongst all true Baptists. (1) A common Christ as common Lord. He emphasized the deity of Christ. (2) A common Christ as a common Authority—both in religion and morals. (3) A common Christ as a common Saviour—the need of the new birth for all mankind, a need that evolution could not meet. (4) A common Christ as a common King—Jesus Christ has a right to expect our obedience.

If it were not for the fact that the modernists are taking old phraseology and giving a new meaning to the most common expressions, we would say the address was truly orthodox. But in view of the issues before the Convention and the effect of the address upon all those to whom we spoke concerning the matter, it is evident that the address was intended as an effort to make all parties feel good and satisfied that their particular views had been advocated.

The report of the Board of Education was read and John W. Million, president of Des Moines University, delivered an address on The Denominational College. No doubt, most of the readers of this article will remember Dr. Million as having been connected with William Jewell a few years ago. His address was a plea for freedom in so far as professor and student are concerned in their investigations. He spent much time in drawing a distinction between the college and the university in their field of work. He pleaded that the university student might be free to follow the truth of his investigations unhampered by the denomination. The peculiar part of the address was the fact that he used as an illustration of free investigation Adoniram Judson. He went on to show how that Judson was brought through free, unhampered investigation to the Baptist position. He failed to show that this investigation caused him to break with his old denomination and come out of that denomination without any visible means of support, even though he was thousands of miles from home. Judson was truly a poor illustration for Dr. Million in his argument. He was pleading for the retention in the denomination of professors who had broken faith with the denomination. He pleaded that they not only be retained but supported by the very folks that they were betraying. He said, "A Christian college is an institution of learning operated by Christian people. The people are the Board of Trustees and the Faculty. . . . The curriculum may or may not contain instruction in the Bible or in religious education branches. The college may not have any Bible

courses and still be thoroughly Christian." Truly we have reached a distressing day when the president of a great school can stand upon the platform before a great Baptist convention and plead for liberty for those who desire to destroy the faith of the constituency of that convention.

An address was delivered by William Green, President of The American Federation of Labor. Mr. Green paid high tribute to the influence of the Christian religion upon his life. We thank God that we have a man with the high ideals of Mr. Green as the president of The American Federation of Labor.

Since the Seattle convention there has been much interest in the resolution of Mr. Freeman which declared that a "Baptist church as defined by these by-laws, is one accepting the New Testament as its guide and composed only of baptized believers, baptism being by immersion." In the Wednesday bulletin of the Convention there was the following notice:

"Believing that the Northern Baptist Convention ought to devote its energies more completely to the increased efficiency in its efforts for the evangelization of the world, in order that the day may be hastened when the Kingdoms of the world shall become the Kingdom of our Lord and of His Christ, we recommend that when the amendment (defining a Baptist Church) proposed at the convention at Seattle is presented for consideration at Washington, it be laid upon the table.

And that the following standing resolution be presented for adoption:

The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist Churches in which the immersion of believers is recognized and practiced as the only Scriptural Baptism, and the Convention hereby declares that only immersed members will be recognized as delegates to the Convention."

It was stated in the bulletin that the Executive Committee published the resolution for information only and without an expression of its own opinion.

When the matter came before the Convention the Seattle resolution was promptly tabled.

Perhaps it should be stated here that the Resolution as quoted from the bulletin is known as the "Chicago Resolution." Some months ago there was called a conference of some one hundred outstanding Baptist leaders of the North to meet in Chicago. As a result of this Conference the "Chicago Resolution" was presented.

The "Chicago Resolution" was read by Dr. J. Whitcomb Brouger of California. Dr. W. B. Riley of Minnesota offered an amendment which read as follows: "The Northern Baptist Convention recognizes its constituency as consisting solely of those Baptist churches in which the immersion of believers is recognized and practiced as a prerequisite to membership."

The discussion upon the resolution and the amendment was of a very high type. I wish our Southern Baptist brethren could have witnessed the spirit that was shown upon both sides. I never saw the spirit of Christian charity manifested in a more marked degree than during the two hours of this debate. I never saw a presiding officer exhibit a more impartial spirit and a more lovely trait of Christian character than did Mr. Edward H. Rhodes, Jr., throughout the entire debate.

I do not suppose that my readers are especially interested in the various speakers and their arguments upon the resolution and the amendment, and so I will give some of the arguments used with an omission of the speaker's name for that particular argument. It might be well, however, to say that Drs. J. W. Brouger, H. W. Virgin, J. C. Massey, A. W. Beaven, and Corwin S. Shank spoke for the Chicago Resolution. Those who spoke for the amendment were Drs. W. B. Riley, John Roach Straton, Frank M. Goodchild, Mr. Max Schimpf and Mrs. Day of Los Angeles, California.

Those for the resolution stated that the Convention had gone on record as believing in the independence of the local church. That the convention would be reversing its action in this regards if the Convention tried to dictate to a local church as to how it should receive members. That the association was the body to decide whether a church was "regular" or not. That the Convention had not debarred churches that practiced open membership. That the Convention had received the "Free Baptist Churches" and they practice open membership. That concessions must be made for the sake of co-operation. It was shown that the adoption of the resolution would "read out" of the Convention one-tenth of the churches now co-operating. "We need a basis of fellowship in the light of the world's need."

Those for the amendment showed that it was necessary to have a Baptist denomination, if we were to have a denomination at all. That the amendment must be adopted if the Convention was to remain Baptist. That baptism is a symbol of death to sin, and resurrection to new life, if Paul was inspired. It is one of the fundamentals of the Baptist faith and the Christian faith as well. That the amendment did not dictate to any church, and that the Convention had the right to determine its own constituency.

There was a banner across the entire front of the platform that read, "Victory through our Lord Jesus Christ." It was shown that "Obedience" should be written into this banner. "Victory through obedience to our Lord Jesus Christ." "Why call ye me Lord, Lord, and do not the things that I say?"

When the vote came the amendment was defeated and the "Chicago Resolution" adopted by 2,020 to 1,084.

To the visitors it was evident that the large majority of those present were for the amendment, if one could judge at all from the applause. We would have said that the vote was just the reverse from that announced by the tellers. The applause was very weak after the defeat of the amendment. Well! it means another year of agitation. We have no doubt in the world that Northern Baptists are going to free themselves from the numbers in their churches that are not Baptists at heart. The resolution as adopted settled nothing. Neither side is satisfied. A matter is not settled at all until it is settled right, and we do not believe this matter is settled right. The "world's need" is not a basis for fellowship.

We greatly enjoyed the mission study hours conducted each day at 9:00 A. M. by Dr. George A. Huntley of China. The reports of the mission boards were truly inspiring. There is the note of sadness that one hears on every hand, whether it be Northern or Southern, the great need of workers and equipment and the indifference of our churches to the need.

The Convention has fellowship with thirty-three state conventions. The membership of these state organizations is composed of 8,889 churches and 1,464,167 members. During 1925 there was a net gain of 50,551 in the membership of the churches and a gain of fifty-five churches in the convention. Mississippi with her 1,639 churches has practically a fifth as many churches as the entire Northern Convention. And when one considers the vast area of the Northern Baptist Convention when compared with the state of Mississippi, he is able to realize that in some sections of the North, Baptist Churches are very few and far apart.

The Board of Missionary Co-operation reported that they had received a total of \$4,700,000.00 for the 1925-26 budget. The Budget goal for this year was \$5,360,000.00. It is seen that there was a shortage of \$660,000.00 in the receipts, when compared with the goal desired. It is also sad to note that during 1924-1925 the receipts were \$5,000,000.00, and so there was a loss of

(Continued on page 6)



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### WHAT IS YOUR PART

Not the most talked about action of the Southern Baptist Convention, but the most important was the proposal to raise during the year 1927 the sum of \$9,000,000 for benevolent work of the denomination. That is the significant part of the coming together of thousands of people, the spending of days and nights in prayer and conference, the passing of resolutions on many subjects more or less closely related or relevant. The Convention was a Convention to take stock of what had been accomplished in the past year and to set a goal for the year to come. That goal, so far as figures can represent it, is set forth in the purpose to raise in the coming year nine million dollars.

Now it won't avail anything for anybody to say, "Here you are again, trying to measure the grace of God in dollars and cents". No we are not saying, nor did the Convention say that the one or chief business of the Baptists is raising money. With all our souls we repudiate any such suggestions. But we do mean to say that the measure of the interest our people have in the work of Christ will be shown in the amount of money they are willing to put into it. Mary of Bethany showed her love to the Lord by the pouring out on his head and his feet the full contents of the alabaster vase. Judas was ready with a complaint, but Jesus stopped the grumbling and commended her offering.

Now all excuses for withholding of our offerings have been removed. The Convention belongs to Southern Baptists and its action is the expression of their will. Its program is the program of the great masses of our people. And our program calls for the raising of \$9,000,000. Again let it be said: it is not the raising of so much money as an end in itself. But it does mean that if we are to do anything like our part in the saving of a lost world, ministering to its need and relieving its suffering, we must have this amount of money with which to meet it. Our missionaries cannot be kept on the field, at home and abroad, our institutions for the spread of the gospel, the healing of men's bodies and the training of their minds cannot be maintained without this.

You will notice, of course, that this amount is not up to the annual budget proposed by the 75 million campaign; but it is an advance on the average annual gifts of the past few years. Have you figured out what this amount means for Mississippi? For your church? For you? Now we are getting down to where it is practical and personal. Not only is it practical, but it is practicable; that is it can be done. It means that something like \$600,000 of it will be raised in Mississippi.

Now that is not so much as our people in state convention expressed a willingness to assume. But it is more than we have actually been giving in the past few months. Mississippi has moved up in the column of givers among the

Southern States. We have generally stood about the middle of the line. That is we have been about the average. But this year our standing was better. It means that our work is in a healthy condition. Our people are finding greater joy in giving; and they have more to give. God has greatly blessed us and our people are beginning to show their gratitude in enlarged giving. We have started to grow. More people are giving; more churches are swinging into line. More pastors have the matter on their hearts and they are putting it on the consciences of the people in the churches. The idea of stewardship is taking hold of the people, and the budget is more and more finding favor with the churches.

Now we are having a fine opportunity to do our part; every man and woman and child of us; every church and pastor throughout the state. It ought to be the ambition of every pastor that his church shall be a hundred per cent givers to this great program. We ought to have five hundred new churches come into the procession of regular givers to the work of making Christ known and making him king. It is a time for glorious unity and victorious harmony. Is there a church near you that is not lined up in this task? Here is the opportunity and the hour for a great advance.

### MADE FIT BY SUFFERING

Bear in mind that Paul in his Second Letter to the Corinthians is defending his ministry, and as well the gospel ministry in general. This defense may not be always on the surface, but it is underneath all he says and comes to the surface again and again. He says he was forced to it by the criticism of others; sometimes by criticism of those who ought to have been his defenders. We have shown in a previous article how he and all other Christians are equipped for their task by the strength which the Holy Ghost imparts.

The Holy Spirit is indeed independent and Sovereign. The wind bloweth where it listeth; but even the wind has special seasons, and special courses along which it runs. So the Holy Spirit has special instruments and avenues through which he does his work in us. He is not shut up to any one way or number of ways, but He has his favorite ways of working. No one doubts that the word of God is the special sword of the Spirit by which his work is done in the hearts of men.

But Paul speaks here in this first chapter of Second Corinthians of the special ministry of suffering by which he had been fitted for his work of ministering to others. This had been indicated to him clearly at the time of his conversion: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how many things he must suffer for my name's sake". And he was never allowed to forget it. In the first letter which he wrote he said to the Thessalonians: "That no man be moved by these afflictions, for yourselves know that hereunto we were appointed. For verily when we were with you, we told you beforehand that we are to suffer affliction, even as it came to pass".

And Paul was not alone in this experience. Jesus was made perfect by that which he suffered. And he said it is enough for a servant to be as his Master. But back to our study in Second Corinthians. Paul clearly teaches that he was fitted for his ministry of strengthening others by the strength which was imparted to him when he suffered, and by means of the suffering. "We would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly beyond our power, insomuch that we despaired even of life." He had come to the limit of suffering and of hope. His physical strength and human resource were at an end. He faced the reality of death, and there he found God anew.

He knew then that when the outward man fails the inward man may be renewed as never before. He could say that he bore about in his body the dying of the Lord Jesus that the life of Jesus also might be made manifest in his mortal flesh.

How necessary it is for us to see everything else fail that we may really put God to the test. When other helpers fail and human comforts flee, help of the helpless, O abide with me. It seems that one must look death in the face before he knows the value of life. Our own plans and purposes must come to naught that we may see and accept the plan of God for our lives. There are deep notes of Christian experience, of human experience, that cannot be sounded except by those who can say "Out of the depths have I cried". The old figure of the furnace and the purifying still has its meaning. The bars of steel can never be made except they come white hot through the furnace. There is a temper to the metal of a Christian which only the fires of suffering can impart.

How few of us can speak from experience here with the Apostle Paul. We would doubtless have more apostles with flaming zeal if they had been through the flaming furnace. Not all are sanctified through suffering. Not all suffering is for Christ's sake. Much of our suffering is brought about by our blunders and sins. Peter makes a clear distinction when he says, "For what glory is it, if when ye sin and are buffeted for it, ye take it patiently? But if when ye do well and suffer for it, ye shall take it patiently, this is acceptable with God".

Paul suffered for Christ and the gospel. He was persecuted at Ephesus, because his preaching was turning men to Christ and away from idolatry. But when suffering was at its worst, grace was at its best. When men turned against him, God stood by him. When his own strength failed the power of the Holy Spirit was within him and upon him. He came through with greater confidence in God than ever before. His faith had been tried by fire and was more precious than gold. He says God "delivered us out of so great a death, and will deliver; on whom we have set our hope that he will also still deliver us".

No minister of Christ is fully equipped who has not been through great suffering. The Holy Spirit uses these experiences to fit Christians for sympathetic touch, for real companionship with those who need help. He knows what we have need of. If we only knew the enrichment that comes by suffering for his sake, we should covet it rather than shun it.

Don't let them fool you. A Methodist brother prominently identified with interdenominational Sunday School work in Mississippi said to a Baptist a few days ago in an exultant tone: "I see the Northern Baptists have done away with immersion". Now even if that were true, it would not be advisable for anybody to be governed by such action. Immersion is still in the New Testament, and our rule of conduct is found in the New Testament and not in any convention. But, of course, it isn't true. You may find such statements in the papers of other denominations, but you would better be cautious in accepting every statement you see in the newspapers. There are two reasons why people make such erroneous statements. One is they do not know the genius of the democratic government of Baptist churches. Whenever you hear anybody talking about "The Baptist Church", you may put it down that he knows little about Baptist polity, for there is no such animal as "The Baptist Church". The Northern Baptist Convention did not and cannot determine what shall be the conditions of membership in any Baptist church. They do have a right to say what shall be the conditions of membership in the Convention. This they did, by saying that messengers should be from those churches only which regard immersion as the only scriptural baptism, and that no unimmersed



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members may be messengers to the Convention. It is well to keep the matter straight. We believe it would have been far better to adopt the original motion which accepted messengers from no church having unimmersed people in its membership. But that motion was rejected. It remains for Southern Baptists to carry on according to the teaching of the New Testament. And this we will do by the grace of God.

Some two months ago we received from the publishers of a magazine, whose editor delights to pour scorn upon religion, an article by J. D. Bernard (we don't know who he is) on "The Baptists". Its purpose was to ridicule all that Baptists believe and teach and do. It told some things that were true about Baptists and many things which were not true. We paid no attention to it editorially because we didn't see that it deserved any attention. It quoted from a good many Baptist papers, among others a very fine paragraph from The Baptist Record (Thanks awfully). The magazine in which it was printed makes a business of trying to make religion contemptible. An earlier article was a similar diatribe on the Methodists. We don't suppose he will attack Romanism, for they have a way of blowing a fellow's bean off who talks against them. Neither will he say anything against the Jews, for they have a way of administering financial strangulation to anybody who doesn't do to suit them. They won't even allow a Ford car in one of their cemeteries, so we have been told. But Baptists have a combination of lamblike meekness and gentlemanly self respect that forbids their fighting back. Why worry? However, Brother Rounds, mission secretary of Oklahoma, seems to be sending a copy of this smut stick to the Baptist pastors in his territory and calling upon them to be all the more diligent in evangelistic and missionary work. So be it. "Sin works; let me work too". But why act as advertising agent for the devil?

If anybody doubts that the demands of modernism require the total abandonment of the Bible as an authoritative rule, they should give careful consideration to the following statement from The Christian Century, an out-and-out modernist journal: "There can be no doubt that the effect of liberalism in general is to make the orthodox immersionist view no longer tenable. The orthodox view is that the New Testament explicitly regulates the mode of baptism, that Christ actually commanded immersion, and that loyalty to him demands submission to this particular physical act. These august sanctions of immersion wholly disappear from the view of the modernist. In his conception of the Scriptures the sacred writings no longer assume regulative authority in matters of this sort." And the modernists in the Northern Baptist Convention have prevented that body from adopting a rule that would restrict its membership to messengers coming from churches made up exclusively of immersed believers.

You know the old story that if a man riding a bicycle looks at a telephone post he is sure to bump into it. We have thought that some good and great men among Baptists would do well to keep their eyes off the telephone post or the stump on the side of the road, and keep their minds on the track in front of them. Every time some mischievous or malicious fellow on the side of the road raises a racket, immediately some dear brethren forget what they are doing and where they are going and turn aside to listen or to oppose the barker on the side of the road. The critics won't do us much harm if we will attend to the business the Lord has given us to look after. But some folks will turn aside. We know a good Baptist who always looked first for the things in the paper he didn't like and read them before anything else.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### For Consideration at the Meetings of the Associations

The State Convention in its session in 1925 decided upon a goal of \$700,000.00 for 1927. This amount was recommended by one of our best laymen and approved by the Convention without any opposition. It was voted upon by messengers from the various churches.

The State Convention Board in its annual session last December approved the plan of furnishing to the associational organizations the amounts contributed by the various churches for a period of one year and showing from this what percentage of increase will be necessary in order to reach the \$700,000.00 mark. This information is being prepared and will be sent out to the associations before the first of September. The Board further requests that the associational organization take up the matter of allotment with the various churches within the association, showing to them what increase will have to be made if the goal is reached and to endeavor to reach an agreement with all of the churches as to the amount each will undertake to raise next year and to endeavor by all means to see that the sum total agreed upon by the churches within each particular association makes up the percentage of increase necessary for the association at large.

The reasons for this plan are, first, that the matter is brought back to the local church. In the second place, the associational organization knows the relative strength of the various churches. In the third place, there will doubtless be representatives from all the churches present during the session of the association and the proper adjustment can be made at this time, making whatever increase is necessary in each church by having information from the messengers representing the various churches. In this way, a more equitable distribution can be made.

We trust that the associations will take this matter seriously as it was decided upon by the State Board composed of members nominated by

the various district associations and it seemed to them a reasonable plan and very practicable.

### Encouraging Outlook

There has been a feeling since the beginning of the year that 1926 would be a great year for our work. This feeling was greatly intensified when on the first of May we observed such a large increase in contributions over the first four months of 1925. Again this feeling has been strengthened by observing that Mississippi now stands next to the head of the list in budget churches, Texas perhaps being the only one ahead having 500 budget churches. Mississippi is a close second with 475 and they are still reporting. In addition to this, it has been observed that the amount pledged by many churches this year is far in excess of the amount pledged a year ago. The membership of the Texas churches is more than twice that of the churches in Mississippi.

Again, there is reason for encouragement in the fact that on the first of May there were only four states in the South which had contributed to the cooperative work more than had the State of Mississippi.

Lastly, the session of the Southern Baptist Convention was by far the best session we have experienced since perhaps the second year of the 75 Million Campaign. There was a note of determination to go forward. There was a putting away of childish things. What we need now is a solid front with every member in action. There is enough work for all of us and if we do the work of the Lord which is before us there will be no time for anything else.

Let us make the summer great by having the greatest revivals in the history of our work. We shall have to make the record large if we surpass last year's, but there is room for it and many things now point to a larger ingathering than ever before. We should also intensify our stewardship work and sensitize our consciences on the subject of stewardship.

### ALREADY BEARING WHOLESOME FRUIT

The Memphis Commercial Appeal of May 22 carried this special dispatch which shows the tonic effect that the deliverance upon the subject of evolution made by the late Baptist Convention at Houston, Texas, is already having:

Jackson, Tenn., May 21.—Union University, in a full meeting of the faculty, went on record as indorsing fully the position taken by the Southern Baptist Convention at Houston, on the question of evolution. Dr. C. W. Davis, Professor of Biology in Union University, introduced the following resolution, which was adopted enthusiastically and unanimously:

"Since the faculty of Union University has at different times in the past gone on record as to the question of evolution, therefore be it resolved by the present faculty of Union University, that we note with gratitude the action of the Southern Baptist Convention at Houston in regard to this issue, and that we hereby express our sincere and hearty assurance in the sentiment expressed by the convention in the words of its president as follows:

"I am happy to believe that this convention accepts Genesis as teaching that man was the special creation of God, and rejects every theory, evolution or other, which teaches that man originated in or came by way of a lower animal ancestry."—Ex.

The following have sent us subscriptions since last issue: Mr. Lee Hutchins, New Hebron, Miss., R. No. 1; Mr. Joe Canzoneri, Jackson, Miss.; Mrs. R. A. Kennedy, Puckett, Miss., R. No. 1; Mrs. Baylis Overstreet, Beaumont, Miss.; Mr. F. W. Roth, Cleveland, Miss.; Rev. C. E. Bass, Scooba, Miss.; Rev. L. E. Lightsey, Montrose, Miss.; Rev. W. A. Williams, Skene, Miss.; Rev. L. Bracey Campbell, New Orleans, La.

"In Plato's view the evolutionary philosophy was hostile to man's religious interests and a menace to sound morality. Even in his time this materialistic thought as set forth in 'the sayings of wise men, poets and prose writers, was finding an entrance into the minds of young men and, as he believed, undermining morality.'—C. B. McMullen.

Mr. J. M. Carmichael, of Crandall, Miss., sends his renewal, stating that he subscribed for the Record in 1888, and there are two things he expects to stick to, his Bible and state paper. We appreciate his years of faithfulness and wish for him many happy years in the work of the Master.

Because the law in Michigan does not permit the death penalty a man who had murdered three people and confessed to it was given a life sentence.

Mr. Henry Ford is said to have made more than half a billion dollars net in the past seven years.



## THE REAL SITUATION REVEALED

John W. Lowe

Hambone says: "I ain't nevu' yit seed no co'n growin' on out side rows. So I ain't goin' to plant no more outside rows". But those who heard the reports of our foreign missionaries at Houston saw a great spiritual harvest on all our mission fields. Total additions to our churches abroad last year numbered thirteen thousand two hundred and thirty-nine, which was one thousand more than the previous year.

## A Death Blow

The additional cut of one hundred and sixty thousand dollars made by our Foreign Mission Board in January means death to many of our schools, and much evangelistic work, and greatly embarrasses those in charge of hospitals. Forty per cent of our converts come from our schools, and the hospital is the most effective agency in removing prejudice.

## One Station Closed

Our station at Lai Yang, China, has been closed temporarily and it may be indefinitely, by the return of the Larsons and Mrs. Daniel on furlough, long overdue. Missionary J. C. Daniel laid down his life on this field, which has a population of over one million.

## Another Station's School Closed

I refer to our station-school for girls in Tsinan, the capital of Shantung province. The missionaries, themselves, are paying the salaries of the teachers until the end of the school year. This school has just reached High School standing, and was our only hope for teachers for the village schools. I look upon the closing of this school as a tragedy. This school must reopen its doors in September.

## One Hospital Closed

Our hospital at Cheng Chow, a great railway center, has been closed for months. There is no doctor on the field, and there are no funds to send out a physician of experience who is now ready to go. Summer is approaching with its usual scourge of cholera and other dread diseases. The need of a physician is unmistakably imperative. An appropriation of sixteen thousand dollars last year for medical work enabled our twenty-three hospitals to minister to eighty-nine thousand sick folk. I am loath to report it, but that appropriation has also been cut. The doctors and nurses of some hospitals are now compelled to use candles and lanterns instead of electricity. Turn off the lights in your church and then light two candles! By our failure to provide funds, sufficient for them to carry on this ministry of healing, are we not limiting the Holy One of Israel?

## Missionaries Falling

During the last few years the North China Mission has lost fourteen members by death and resignation. Several others are home on furlough, and are unable to return for health reasons, or for lack of funds. The total number now removed from the field is twenty-three. During this period only five new workers have been sent to North China. Old observers say that the average period of service of the missionary on the field is about ten years. In view of our sad plight on the front line, surely funds with which to send reinforcements and provide adequate equipment, should no longer be withheld. Let us immediately reinforce the Foreign Mission Board through the increased offerings to the cooperative program and thus enable the Board to restore that one hundred and sixty thousand dollars (\$160,000) to our appropriations for 1926. A goodly number have already sent in checks to this end. After offering a prayer for Divine guidance write a check for Foreign Missions.

Gipsy Smith, Jr., is conducting a revival meeting in Holly Springs. There are said to be great crowds of people in attendance.

## WATCH

God's people are instructed to watch as well as to pray—"Watch and pray, that ye enter not into temptation", Matt. 26:40.

This implies possibility, even probability, of evil speaking, wrong doing, or leaving duty undone and we are just as culpable for omission of duty as for evil doing; hence, the necessity of continuous watching and praying. "Take heed to your spirit, that none deal treacherously", Mal. 2:15.

"Take heed (watch) and beware of covetousness", Luke 12:15.

"Take heed to yourselves, that your heart be not deceived", Deut. 11:16.

"Take heed and regard not iniquity", Job 36:21.

"Take good heed therefore unto yourselves, that ye love the Lord your God", Joshua 23:11.

Watch, lest love of God and our fellow men grow cold and we become indifferent to that which honors our Saviour and benefits mankind. "Keep thy heart with all diligence, for out of it are the issues of life", Prov. 4:23.

"Let him that thinketh he standeth, take heed (watch) lest he fall", I Cor. 10:12. "Watch ye, stand fast in the faith, quit you like men, be strong", I Cor. 16:13.

"Watch thou in all things", II Tim. 4:5.

Our Lord is coming again personally, as he went away (Acts 1:9,10,11), and bids us watch for his coming.

"If I go away I will come again and receive you unto myself, that where I am there ye may be also", John 14:3.

"Blessed are those servants, whom the Lord when he cometh shall find watching", Luke 12:37.

"Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not", Luke 12:40.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh", Matt. 25:13.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man", Luke 21:36.

"Watch therefore, for ye know not what hour your Lord doth come", Matt. 24:42. "Watch ye therefore; for ye know not when the Master of the house cometh", Mark 13:35. "And what I say unto you I say unto all, watch", Mark 13:37.

—C. M. Sherrouse.

## THE BIBLE A GUIDE TO GOOD HEALTH

By G. T. Howerton, Starkville, Miss.

Much depends in every way in man's life on what he believes. FAITH is the source of actions. Unbelief and FEAR grow rapidly into DISEASE. To be well and do well a man should BELIEVE "that God is, and that he is a REWARDER of those who diligently seek HIM". Take a definite statement like this—"God breathed into his nostrils the breath of life, and man became a living SOUL" and make it a part of one's FAITH, and it becomes a HEALTH and LIFE BUILDER. According to THE BIBLE LIFE, BEAUTIFUL, WONDROUS LIFE,—ETERNAL LIFE—is God's first gift to man. With every breath of air we breathe INTO our souls this "first and best gift of God" to man. Just as fully and as completely as AIR surrounds us and FEEDS us, this LIFE of God envelops us—"in HIM we live and move and HAVE our being". No wonder Paul had such vitality and such vigour—he was grounded in FAITH. No wonder he could shake a poisonous reptile from his hand unhurt—he had FAITH in God.

The physician or the surgeon who has faith in his BIBLE and in God finds these his greatest and FIRST AIDS to the injured—especially if he can and does INSPIRE such faith in his patients.

The very presence of such a man is blessing of health. In his presence we find a sweet relief. Fear and weakness flee when the priest and physician enter with Bible in hand and God in mind. The Bible is the WORD of God, and His WORD shall heal his people.

(Continued from page 3)

\$300,000.00 in actual receipts when compared with the year before.

I think it would be very informing to compare the total receipts for all purposes in the Northern Convention and then to also make the same comparison in our own Southern Baptist Convention. In 1922-1923 the churches and members of the Northern Convention paid \$7,496,452.00 into the treasury of the Board of Missionary Co-operation. There was expended among the churches locally \$21,928,184.00. In 1924-1925 The Board of Missionary Co-operation received \$5,431,869.00, while the churches spent upon themselves (exclusive of church building expense) \$25,627,771.00.

Southern Baptists gave for local expenses (church buildings, salaries, etc.) \$3,275,000.00 more during 1925 than they did in 1924. On the other hand they gave \$1,607,000.00 less for the year 1925 than they did in the year preceding for denominational purposes. How are our Baptist churches going to be able to solve their own local troubles and problems until they learn the will of the Lord for them in the great world task?

After a great address on evangelism by Dr. J. C. Massey the Convention adopted a resolution calling upon the churches and all the servants of the denomination—Secretaries and all—to devote the next six months to evangelism. It was asked that all controversy cease during this time. Truly the cry of peace, peace in such a time is distressing. How can there be peace while the plain teaching of the Word is being neglected? We are forced to wonder what sort of an evangelistic meeting it would be in which there was no call given to be obedient to the Christ. How could one ask sinners to submit to His will, when they refuse to obey His commands themselves? We shall watch with interest the six months' revival season in the Northern Convention.

We greatly enjoyed the fellowship with our Northern brethren. Truly some choice souls are to be found here. The great mass of the Convention is desirous to do the right. Their condition is in some ways similar to that of the Southern Convention after the Memphis meeting.

And so, we will close this article with a quotation from part of the address of our own president, Dr. George W. McDaniel before the Northern Convention. "At Memphis the year preceding, we had a doctrinal question at which the Convention said two and two make four, and some earnest brethren said, 'Yes, but we want you to say that it does not make five.' At that Convention at Memphis after a discussion like you had this morning, they refused to say that two and two did not make five, and the amendment was voted down. Throughout the year there has been some unrest and no little agitation, and in order to quiet all minds, the Convention said this year, two and two make four and not five nor six nor anything else."

We are in hearty and thorough accord with the following paragraph from The Religious Herald:

"Let every State in the Convention accept the Convention's program for dividing the funds gathered under the cooperation plan EQUALLY between Statewide and Southwide enterprises. That is the first step toward the restoration of confidence in one another. Only on this basis of giving not less than fifty per cent to Southwide objects can we hope to make needed provision for our great interests which center in the Convention. Having done this then let each State, through its own agencies, press vigorously and earnestly the whole scheme of cooperation."



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## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### REVIEW THE RECORD

There is good reason for rejoicing and much ground for encouragement as we go forward in pushing toward the goal set in this Department.

We have made a good showing in every way in the Budget. We have more associations reporting; more churches pledging, and a larger part of the annual budget subscribed than ever before. We have only two associations which have failed to report. We have nearly twice as many churches contributing through the Budget as on last year. We have increased by \$100,000.00 the total pledge. Many churches have made substantial increase over last year, and but few have decreased their pledges.

What shall be our attitude as we face the future and approach the time of the Every Member Canvass for the 1927 Program? Shall it be one of indifference, or shall we take courage and with renewed vigor push on toward the goal of enlisting every church in every association to give every week as God prospers until His Kingdom shall come and His will be done? With all my soul let me urge every church to adopt the Budget. This is our one big task; one of our greatest needs and will do more to solve our financial problems than anything we can do. We must look upon this as a solemn, religious, scriptural duty. We must feel the responsibility for doing our part. We must not be satisfied with present attainment, but go on until we have enlisted every redeemed man in sympathetic, weekly, proportionate giving.

We give below the associations, the number of churches in each association, and the total amount pledged by each association, and the grand total subscribed to the 1926 Program:

Association	No. Churches	Total Pledge
Alcorn	6	\$ 7,670.00
Bay Springs	9	2,814.00
Benton	3	343.80
Bolivar	9	7,255.00
Calhoun	10	3,201.00
Carroll	5	898.75
Chickasaw	8	4,196.50
Chickasaw County	1	150.00
Choctaw	9	3,387.60
Clarke	5	3,685.00
Coldwater	12	2,936.40
Columbus	9	19,018.40
Copiah	21	15,060.15
Covington	16	4,082.60
Deer Creek	14	17,889.36
Delta	18	13,572.46
Franklin	8	3,845.00
George	3	3,400.00
Greene	4	905.00
Grenada	10	5,469.00
Harrison	8	8,670.50
Hancock	5	993.00
Hinds	19	41,212.22
Holmes	9	7,625.00
Itawamba	3	60.50
Jackson	10	2,174.40
Jefferson Davis	11	4,730.00
Jones	9	7,744.00
Kemper	6	575.00
Association	No. Churches	Total Pledge
Kosciusko	18	3,259.40
Lafayette	7	3,097.00
Lauderdale	15	14,551.95
Lawrence	10	2,607.40
Leake	10	1,224.65
Lebanon	20	19,712.70
Lee	14	8,225.55
Lincoln	11	10,050.00
Marion	7	1,400.00

Madison	6	4,170.00
Marshall	12	4,402.00
Mississippi	19	11,251.00
Monroe	6	3,000.00
Montgomery	7	3,704.00
Neshoba	8	1,816.65
New Choctaw	7	133.73
Newton	7	4,860.00
Noxubee	5	2,100.00
Oktibbeha County	10	4,989.20
Oktibbeha	4	506.00
Panola	12	2,855.40
Pearl River	5	2,760.00
Perry	5	950.00
Pike	15	10,027.00
Pontotoc	9	1,793.60
Prentiss	10	2,238.96
Quitman	1	135.00
Rankin	25	3,889.27
Riverside	11	7,188.00
Scott	19	5,495.40
Simpson	23	5,531.85
Smith	10	1,495.00
Sunflower	13	9,233.00
Tallahatchie	10	3,446.25
Tate	11	3,273.00
Association	No. Churches	Total Pledge
Tippah	11	5,232.60
Tishomingo	9	900.00
Union	10	1,816.50
Union County	12	2,005.00
Walthall	11	3,627.85
Wayne	6	1,295.00
Webster	2	125.00
Winston	12	5,876.75
Yalobusha	18	5,915.20
Yazoo	11	3,447.50
Zion	15	2,055.00

75 Associations 759 Churches \$390,234.00

### WHAT IS THE SEAT OF THE TROUBLE?

Is it in us ministers? We are largely a non-steward-crowd. There is good reason to fear that not much over one-tenth of even us ministers really believe in, personally practice and preach Stewardship as supreme issue in this time of material luxury and nearly bankrupt Christian work. Who wonders that our people do no better than they are doing? They are doing as well as their ministers.

Only Two Thousand faithful pastors with two thousand churches two hundred and fifty members each all plain working people earning their bread in daily sweat could easily do all that Southern Baptists are now doing. But the serious thing is not the contraction of our work; the terrible thing is the paralysis of the souls of our people in covetousness and luxury, freezing in godless materialism. It is alarming to see how many of our ministers seem satisfied with the present plight of our Baptist work and our Baptist people.

In this calculation we have ignored 25,000 Baptist churches and 3,000,000 Baptist church members. We have thrown away over Seventeen Thousand Southern Baptist Ministers.

Our Southern Baptist situation is going to change very little until there is a radical change in us ministers in our experience and practice and preaching of New Testament Stewardship. O praying people, pray for us preachers in these trying times! (THE NEXT STEP.)

### ANNOUNCEMENT TO STEWARD MINISTERS

The ministers of the Southern Baptist Convention who are Real Stewards in things ma-

terial as well as spiritual are asked to come together at Mars Hill College, Mars Hill, N. C., for a Six-Day Intercession and Study of New Testament Stewardship August 3-8.

This is to be a real School of Stewardship; a Season of Study and Prayer and Conference on the greatest Question now up between Vital Christianity and our modern Materialistic Civilization.

In this meeting we shall be guests of Mars Hill College. This is an assembly of Stewards under the auspices of the Steward League of Baptist Ministers. This League is a group of Baptist Ministers slowly and steadily growing in seven states studying and standing together to make Stewardship a supreme issue in our Baptist life in the next ten years. Nobody gets a salary from it.

Free grounds, running water, tent foundations, electric lights will be furnished to those attending this assembly who pitch their tents in Camp Economica. A limited number of rooms in the College Dormitories will be open to those who apply for them before hand and bring sheets and blankets. Board One Dollar a Day.

From almost anywhere in the Southern States east of the Mississippi people can come to this meeting in auto parties nearly as cheap as they can spend the time at home. Others than ministers interested in Stewardship are invited.

This is an unofficial meeting. Leaving off for a little while the debts and problems of our Baptist organized work, we shall study the New Testament and present world conditions. This will give us the dynamics to do our work.

This quiet stay in the cool mountains in prayer and study and rest will send us back to our work with clearer view, deeper insight and renewed power. There was a significant conference of Stewards at this same place last September. It will be bigger and better this year. Write President R. L. Moore, Mars Hill, N. C., about it. (THE NEXT STEP.)

### WHAT IS IT THEY DON'T LIKE?

I wonder if it is not dislike of the morality that Christianity demands much more than assent to the creeds that keeps the world away. I remember being present last summer in the vatican when the pope received a band of pilgrims. In the course of his words of greeting he said: "Europe is full of men who hate the church. Be not deceived: it is not her doctrines they hate, it is her morals." I am inclined to think the holy father hit the nail on the head. Christianity presents the life of the spirit as one against the life of the flesh. Now the life of the spirit is full of very great joy, but it calls for renunciation of certain ambitious practices, pleasures and self-indulgences that the world is always loath to abandon. When the young man in the gospels had to decide between Jesus and the world, it was not the doctrines that disturbed him, it was the sacrificial life, the life of loyalty to the spirit that held him back. I am inclined to think it is largely that at all times, and not the doctrines.

As a matter of fact few pulpits are preaching doctrines. There are plenty of churches that require no credal test—only to accept Christ as the Lord of life—and we hear of no mad rush on the part of the world. And as for the poor, dear college boys, I know them well and in spite of all the perfervid rhetoric of the campus journals about youth being free to choose its own religion and not to have doctrines thrust down its throat—whoever heard of a doctrinal sermon being preached in a college pulpit, anyhow!—I have generally found that the desire to get the church out of the college was based on a stronger desire to sleep all Sunday morning, or to read the comic supplements, or to make journeys by foot or car.—Frederick Lynch in Christian Century.



## W. M. U.

### Attention Third District

My Dear Miss Lackey:

I was requested to write you that Mrs. Cliff Davis, Amory, is Chairman of the Hospitality Committee for the District Meeting to be held in Amory on the 17th and 18th of June. Friends everywhere are most cordially invited.

—Mrs. Earl Tubb.

### Attention Second District

Clarksdale sends a most cordial greeting to women throughout the District to come as our guests to the District Meeting to be held here June 15th and 16th. The meeting is called for the evening of the 15th and all day of the 16th. Everybody invited.

—Mrs. G. W. McGaha.

### Report of Young People's Secretary

"So this is Houston. Then I'll settle down and rest my corners for a week. That's what I did in Memphis last year fortunately because she packed me up and went directly into Arkansas for what she called District Meetings. Even a suitcase knows District Meetings when going as often as I do. Not just those in Arkansas this year but two in Missouri and six in Alabama this spring. It is always interesting to be near the suitcases of other secretaries, the others don't enjoy the dangers of falling out of bus carriers any more than I even if time is saved by cross country trips. We all enjoy the gracious homes we enter though. My secretary likes all the presidents and secretaries and other young people's leaders a lot. But I started to tell where I had been since last year—after the District Meetings there was a splendid Y. W. A. House Party at Bessie Tift, Georgia, other states have them—North Carolina and Oklahoma—but I didn't go there this year. We went on to Ridgecrest next. You've never been to Ridgecrest? You better go then. Last summer tennis racket and violin cases, hat boxes, huge traveling bags and suitcases, all had a glorious time while almost 200 young women spent ten days there together. They had consecrated missionaries and powerful speakers like Mrs. W. C. James and Dr. W. O. Carver to address them and the state young people's leaders for conferences—such gracious hours as they were there in the North Carolina mountains. I hope I'm going again, I know I must be for I've carried pages of delightful plans for Ridgecrest Y. W. A. Camp, June 15 to 25, 1926. I think there will be many new companions for me.

"From Ridgecrest we returned to Birmingham. It is especially nice to do that—that's headquarters and I'm emptied out and stand asleep in the corner. My secretary goes to an office every day where she answers letters, leaves World Comrades copy and Royal Service pages and College Bulletin material that goes to the Baptist Student also. We do not stay there long at a time and usually I feel quite heavy when we first start out, carrying much stationery that my secretary uses up quickly and so lightens my burden until we meet mail from the office and fill up again. We're very eager to have more than 12,000 people subscribe to World Comrades and try awfully hard to send good copy for its pages. Miss Winfield stays in Birmingham and reads the proof and fixes the pages and pictures after we send them back. We are most grateful to her for that and lots of other help too.

"Well, first thing I knew I was back at Ridgecrest, the girls were gone and I was a bit lonely but we just stopped for an Inter-Board Commission meeting. Then I began to smell salt air and hear the steady song of the surf beating on the shore at Virginia Beach. My secretary was teaching a class every morning and talking to girls at twilight time. We do that teaching and talking arrangement often. After the Beach we went up to Braddock Heights, Maryland. It was lovely to be there in historic atmosphere and we

made history by having the first Y. W. A. camp Maryland has held, it was a great success too. Soon I found myself in North Carolina again at a school place called Mars Hill. We had to pack up and leave a little before everyone else in order not to be too late reaching Falls' Creek where the Oklahoma Assembly was held. There were many people there studying missions with a full graded series of classes as they had at Mars Hill. A lot of mail marked "World Comrades copy" had been leaving us while we had been away and I thought we'd be following it to Birmingham but first there was a G. A. Camp at Hot Springs, Ark. Such camps for just girls are great, many states hold them, some in connection with the regular assemblies like Virginia, North and South Carolina and Georgia, in other states different associations conduct the camps, sometimes just one Auxiliary goes camping for a week of mission study, all of these are a great inspiration to the girls. Arkansas has an annual state G. A. Conference also for a week end at Central College. This was the third and best one. Fortunately the 150 girls didn't know that their Mrs. Lawrence was resigning soon. I heard her and my secretary talking about it at night and that was sad enough.

"Talking about G. A. conferences though, I do feel queer with all my feminine things when I am helped off the train into a Royal Ambassador Conference but the boys are fine fellows. R. A.'s seem a bit better than other boys, it's because of their answer to the challenge of the world to be won for Christ. Arkansas and Kentucky had state R. A. conferences and I went to both of them. Virginia, North and South Carolina and Georgia had R. A. Camps. Conferences and camps count for much good with boys and young men. I hope all the ambassadors in our 1,527 chapters will have them to attend soon. Their conferences are held at colleges but I've been to many other colleges besides those. The girls always seem glad to see me and come in my room to have Y. W. A. Officers' Council meetings or committee meetings. You'd be surprised at the fine mission study weeks or worthwhile personal service plans they discuss. Often they come one at a time and tell about missionary organization work they expect to do in the vacation or talk about House Beautiful and service for the Master when college days are over. This year I've been to several colleges in Tennessee, South Carolina, Georgia and Missouri and stayed a mission study week at Blue Mountain College, Miss. It is encouraging to see how interested college girls are in their Young Women's Auxiliaries, they have 101 organizations and 42 were A-1 this very year. The members will all be better Kingdom workers because of this training.

"There were some state student conferences this year too. I went to one in Texas at Waco, another at Baton Rouge, Louisiana, and a third at Macon, Georgia. While I was in Texas I had the privilege of going to Seminary Hill. I never had been there before but the girls welcomed us almost as if it were House Beautiful. I felt much of the same fine spirit I feel in Louisville. Then there were state W. M. U. meetings. We traveled to Alabama, Georgia, Mississippi and Louisiana. It is inspiring to see the women come together to report and plan for His work. I expect they go home to start or better to foster the missionary organizations among young people. The hope of the denomination lies in them. But I was woefully disappointed to find there are fewer Sunbeam Bands now than last year, this year only 5,298. Children want to be Sunbeams always, they love it and it just must be that the leaders and mothers have not done their part. There are many more Girls' Auxiliaries, 2,948 now and that means rejoicing but I can't forget the neglecting of important Sunbeam ages.

"This year I did an interesting new thing—stayed for some city mission study weeks—a week in Nashville for a city Y. W. A. study class each evening with several extra meetings each

day, and a similar week in St. Louis. The young women were most enthusiastic. I had just a day of such a week in Chattanooga but I heard about others in different states though we couldn't go. City Councils and Association Y. W. A.'s are being organized and the inspiration of quarterly meetings is promoting interest much. I have been to several of these meetings, usually at supper time with the city or association W. M. U. providing the supper as a worthy way of showing their deep interest in the young women who are Yoking, Working, Abiding. We had such good evenings of inspiration in Tennessee and Georgia and Missouri. There are 2,548 Y. W. A.'s now including college and Grace McBride organizations. We are all especially proud of our 14 Grace McBride Y. W. A.'s, they are the nurses, and how much need there is for them to have outside contacts to take their minds off cases. We hope that many women's societies in cities where there are hospitals will foster this new phase of Y. W. A. activity.

"Awhile ago I mentioned House Beautiful but I didn't tell you I was there in January. How I love those visits! There is always a new buoyancy and strength in the hand that picks me up when I leave there as if a new power had come into my secretary's heart. I'm glad when I step inside the front door. There are many new faces always but precious Mrs. Eager is right there and would you believe it, some are friends I have met in colleges when girls have come in to talk with my secretary about what they are going to do in life. Putting the miss into missions brings results all right. I had heard so much about the new Good Will Center I thought I'd go with my secretary to see it, she was thrilled indeed, but she never left me at home. Every once in a while I miss something being checked in a depot when I just stay one day like for Commission meetings in Nashville. We went from House Beautiful to New Orleans for a week at Baptist Bible Institute, the students and faculty love it there and B. B. I. does a remarkable work. My secretary enjoys the three southwide special training schools indeed.

"But I'm afraid I'm talking too long; maybe I come by the habit honestly, my secretary talks a great deal. Just before Christmas she talked and talked several times a day in different places about the Christmas Offering and the Foreign Mission Week of Prayer and again in March about Self-Denial Offering and Home Mission Week of Prayer. Even the young people pray and give, but my secretary feels that they would give and pray more if the counselors would help them plan with greater care for these special prayer seasons. Failure to do so keeps many organizations from fulfilling the Standard of Excellence requirements. The pages in the Young People's department of Royal Service strive to help counselors in leading Auxiliaries.

"One time this year I stopped by Russellville, Kentucky, for a morning visit with Mrs. James, that was very gladdening and helpful. We miss her in Birmingham. Several times I've gone by Memphis for delightful conferences with Mrs. Cox that have sent me on my way rejoicing indeed. I notice my secretary writes many letters saying "thank you" to people we have visited but she doesn't seem able to tell just how grateful she is for all the cordial welcome that greets us here and there, for the prayers that follow us as we go on trying, sometimes I hear her whisper "God bless them all, the dear friends who really do our W. M. U. young people's leading." Of course our jogging around wouldn't amount to anything without the local leaders and the co-operation of the state leaders which is precious to cherish at heart. She'll never get through being thankful for them all, nor for Miss Mallory who guides and counsels unfailingly. We love to serve the dear Union and Him."

Thirty billions of dollars in ten years is said to be the increase of wealth in the South.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Is there a POSTER announcing the District B. Y. P. U. Convention up in your church? We sent one to each B. Y. P. U. and hope the one who received it put it up. Ask about it.

### Lafayette County B. Y. P. U. Meeting

Last Fifth Sunday the Lafayette County Associational B. Y. P. U. met with the Abbeville church. It was a beautiful day and a good crowd was in attendance with a splendid program planned and rendered. Mr. Noel Hodge, President of the Convention, and Miss Sue Cook, Secretary, had worked up the meeting and the day was one well spent. The next meeting was planned for the next fifth Sunday to meet at Taylor, and the Abbeville B. Y. P. U. was asked to give a demonstration program at that time. Some of the topics discussed in the meeting in May were: The Difference Between the B. Y. P. U. and the Other Services of the Church; How the B. Y. P. U. Has Helped Me; The B. Y. P. U. in the Light of the Great Commission; Our Association and Its Need. The Oxford B. Y. P. U. gave a demonstration program that was very helpful. Mr. Tomlinson, acting as Director, had for the "Surprise feature" a letter read which was a prophecy of Lafayette County B. Y. P. U. work for the coming summer. It was a letter to Mr. Wilds supposed to have been received by him next fall telling him what all the Associational B. Y. P. U. had done and accomplished during the summer.

### June 15-July 2

June 15 to July 2 mark a very important period in the year for Mississippi Baptist Young People, as that is the period in which the District B. Y. P. U. Conventions will be held. We will have a missionary at each of our conventions besides other interesting speakers. The meetings will be held as follows: Water Valley, June 15-16; Eupora, June 17-18; Lucedale, June 22-23; Magnolia, June 24-25; Drew, June 29-30; Jackson, Calvary church, July 1-2. The opening session at each of these conventions will be FOUR o'clock the afternoon of the first day.

### A Letter in Part

"This will acknowledge receipt of the FOUR A-1 awards, Junior, Intermediate, Senior and General Organization. We hope our unions are considered equally as efficient in the sight of the Lord, which is our chief aim." "The Jackson City B. Y. P. U. has enjoyed rapid growth recently. We met last Monday evening at First Baptist Church and enjoyed a real good program (title)

The Vision of B. Y. P. U." together with a splendid social. The Banner was awarded to the Bethune Union of Griffith Memorial Church; they have organized one other union and had a grade of 92%. As a part of our social feature we all brought a can of canned goods which was turned over to the Baptist Orphanage at the close, in other words we had a "Canned Social".

The above is from Mr. A. W. Talbert, Director of the B. Y. P. U. at Davis Memorial Church, Jackson, also President of the Jackson City B. Y. P. U.

### Aberdeen Elects Director

We are delighted to enroll Aberdeen as one of our progressive churches. They have just elected a B. Y. P. U. Director and as they move into their new building expect to start off in the right way in everything including the B. Y. P. U. They hope to be in their new church building by July 1st. Mr. I. B. Bright was elected B. Y. P. U. Director and is well capable of making the Aberdeen B. Y. P. U. the best ever, and we look forward to some mighty good reports from them from now on.

### Results of Our April Conferences

We are giving here just a brief tabulated list of results from our County B. Y. P. U. Conferences held in April. We count these conferences a great success and expect to repeat them next year.

Number conferences held.....	68
Number churches represented....	254
Number B. Y. P. U. represented	383
Number Junior unions represented .....	100
Number Senior unions represented .....	172
Number Intermediate unions represented .....	111
Number pastors attending.....	116
Number attending.....	3,839

This attendance does not really represent a total attendance, for in some instances our largest crowd was at the night service while the day crowd was counted, but even at that we reached nearly four thousand people, mostly B. Y. P. U. members with a definite B. Y. P. U. message.

No limit to the number of delegates you can send to the District B. Y. P. U. Convention.

A fifty cent registration fee will be asked of each delegate to the District B. Y. P. U. Convention. This is the way we finance our conventions.

### District Four B. Y. P. U. Convention

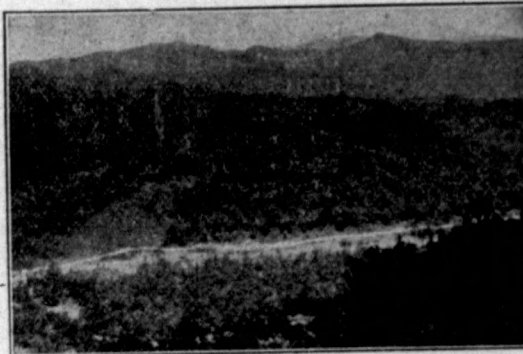
The Eupora Baptist Church is to have the privilege of entertaining the District B. Y. P. U. Convention of District Four June 17-18. We

# Irresistible!

## The Appeal of Ridgecrest

Sunday School Workers from all over the South will throng this "Crest of the Land of the Sky," July 10 to 23, to invest their vacation in the great Summer Training Camp of Recreation, Instruction and Inspiration.

Full course in Sunday School Administration and all Departments.



**Ridgecrest,  
N. C.  
July  
10  
to  
23**

**Recreation**—George Hyman of Florida will be in charge of the Recreational Program. The Song Services will be directed by Mr. and Mrs. Dupre Rhame, with the Furman Male Quartet as a special feature.

**Instruction**—Arthur Flake, P. E. Burroughs, Mrs. W. L. Blankinship, Miss Mattie Leatherwood, Miss Alice Biby, Mrs. Myrtle Creasman, Miss Emma Noland, Wm. P. Phillips, H. E. Ingraham.

**Inspiration**—Dr. Henry Alford Porter, Dr. I. J. Van Ness, Dr. R. G. Lee.

**HOTEL ACCOMMODATIONS, Rooms and Meals,**  
\$25.00 for Entire Period

Register immediately with the Department of Sunday School Administration, 161 Eighth Avenue, North, Nashville, Tennessee, to secure reservation at these rates.

are anxious to have as large attendance as is possible to have and are hereby asking all the churches in the district, having a B. Y. P. U., to see to it that representatives attend this convention. There are 128 churches in this district that have a B. Y. P. U. organization. That means that 128 churches ought to be represented.

A good home, free entertainment and a cordial welcome will be given each delegate and visitor. Eupora throws open her heart to the Convention and bids the Convention enter therein. The only request we make is that you let us know when to expect you and how many to expect from your church. Send your name at once to the undersigned.

Fraternally,

—Mrs. C. L. Logan,  
Publicity Committee.

### REV. C. R. NELSON

I wish to commend Brother C. R. Nelson to the brotherhood of the state.

I notice that he has been ordained to the gospel ministry by Calhoun City Baptist Church. He came to us from the Campbellite brethren while I was pastor there and I baptized him and received him into the church. He was at the time superintendent of the Calhoun City High

School. He is a graduate of our State University, a man of ability and humble Christian piety, sound in doctrine and is leaving the school room where he has made good to take up the work that he feels that God has called him to do, so I am looking, hoping and praying for his success in the ministry.

Should any pastorless church wish to secure a pastor you need not hesitate to call him, or he will do good service in revival meetings.

These words are all unknown to him.

Yours truly,

—J. F. Mitchell.

Two sweethearts from Aberdeen were rambling around, when they came to a movie.

The young man ran his eye over the front of the building. It rested on a title in large letters—"The Woman Pays."

"Jean," he said, "I think we'll gang in here."

Old Colored Mammy—"Ah wants a ticket fo' Florence."

Ticket Agent (after ten minutes of wearying thumbing over railway guides)—"Where is Florence, madam?"

Old Colored Mammy—"Settin' over dar on de bench, suh."



## Sunday School Department

### SUNDAY SCHOOL LESSON June 13

R. A. Venable.

Joseph's Fidelity, Genesis  
39:1-6, 19-23.

**Introduction**—The subject of our studies has shifted from Jacob, the central figure of the sacred narrative, to that of Joseph, his greater son. Jacob appears hereafter only as a foil to enhance the greatness of his greater son. The story of Joseph's life and achievements is a charming one, unsurpassed in the annals of all literature. We have, in him, as nearly a paragon of perfection as one could expect among the sons of men. A brief survey of the man, his character, experience and achievements may serve as a preparation for the study and appreciation of the contents of the lesson now claiming our attention. This youngest son of Jacob's, save one, combines many gifts and graces of character which passed to him from a noble ancestry. He possessed the calmness, the shrewdness, the unwavering faith and large heartedness of Abraham, the gentleness and the holy reverence of Isaac. He evinced the tender feelings of Jacob with a tendency to resort to artifice in his early life, in carrying out his plans, a common practice in his times and a marked characteristic of Jacob till his struggle on the banks of the Jabbok. The favorite son of Jacob and his beloved Rachel, he was petted and coddled by his parents. He became the object of the jealousy and hatred of his brothers, who prodded by the dreams of Joseph which foreboded for himself a future vastly superior to the fortunes awaiting them. They sought to put him out of the way. They carried out their full purpose by selling him to a caravan of Midianites, carrying the traffic of Mesopotamia to Egypt. There he was sold into slavery to one Potiphar, an Egyptian, a captain of Pharaoh's guard. Here he began his career in Egypt as a slave and here our lesson begins.

1. "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down hither." (Ver. 5.) How quickly the circumstances of Joseph's life were changed. "Joseph is now more than three hundred miles across a barren desert, from his childhood home and in slavery. The exact date of all this can scarcely be determined. It probably took place during the reign of a foreign dynasty. The Hiksos, from Arabia, who came in and dispossessed the old line of kings and assumed the government of the country for a number of years. These foreign rulers assumed the name, Pharaoh, a common designation of the sovereigns of Egypt.

These foreign invaders were a rough and aggressive people, who quickly assumed the Egyptian religion, adopted the language, manners and customs of the Egyptians, accommodating themselves to the existing order. This Potiphar was an Egyptian, a courtier under a foreign dynasty, in charge of the state prison. It was probably a good fortune that Joseph fell into the hands of such a master. There are indications that Potiphar was possessed of some excellences of high order which the extraordinary appearance and character of the young slave would call into exercise.

2. "And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian. And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand." (Vers. 2-3.) The master was observant of his young slave and soon discovered that much that he saw in Joseph was due to Jehovah's presence and power in his life. What were the tokens of divine favor, which arrested the attention of Potiphar, we are not told. Whether it was the buoyant and cheerful disposition of the young slave under the new adverse conditions into which his lot had cast him, reinforced by expressions of his abiding faith in the God of Israel, or his devotion to duty, and manifest interest in the personal welfare of his master, we may conjecture. The master could have easily found in the history of the young man's fortune ample evidence to warrant the conclusion that Joseph's God cared very little for his devotees. The subsequent treatment accorded Joseph in his promotion is a signal evidence of Potiphar's firm persuasion that he was an object of divine favor, and worthy of the highest confidence. Genuine devotion to God and duty command the confidence and esteem of all men, and become the stepping stones to higher and better things.

3. "And Joseph found favor in his sight, and he ministered unto him, and he made him overseer over his house and all that he had he put into his hand. And it came to pass from the time he made him overseer in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessings of Jehovah was upon all that he had in the house and in the field. And he left all that he had in Joseph's hand; and knew not aught that was with him save the bread which he did eat and Joseph was comely, and well favored." (Vers. 4-6.) Such another piling up of words, repetition and reiteration of controlling thoughts it would be difficult to find in any form of literature. All in recognition of Jehovah's loving care, and guidance of Joseph, and the noble qualities of head, heart and hand evinced by him

in the high position to which his excellences of character and devotion to duty had brought him. Joseph was not only blessed, he was a blessing. An answer of the promise to Abraham, that through his seed all the nations of the earth should be blessed. The installation of Joseph over all the affairs of Potiphar brought unusual and unmistakable evidence of God's special blessings upon the pagan courtier and all his interests. God never leaves himself without a witness, so directing the affairs of men as to call forth their recognition of his guiding hand in his unfolding purpose of lifting the world to higher levels. God blessed Joseph. Joseph honored God in his loyal service to his Master, and God blessed Potiphar through Joseph. The greater the blessing, the greater the call to service. As the personal life becomes the reservoir of divine blessing, so it must become the headwaters from which must flow perennial streams of blessings which will fructify the cold, barren heart of the world and bring a harvest of all good things. Every life under the blessing of God is a benediction to all men, and increases the moral and spiritual wealth of the world. The fullness of divine favor did not shield Joseph from the temptation which beset men in this state of existence. As a free, moral, personality, man is invested with the power and the privilege to choose, the choice he makes is not only a test of his character, but also a means of developing the moral elements of his nature. There is no sin in being tempted. There is no discredit in being tempted. The sin is in yielding to temptation. The pleasing personality, his imposing presence, the high standing to which his faithfulness to duty, and loyalty to his master, had won him, easily infatuated his master's wife. When foiled in the attempt to which her weakness and perversity had impelled her, she sought revenge upon the man who had rebuffed her wicked solicitations. In her malignant rage, she charged Joseph with a most heinous offense. The base lie perpetrated against him, she knew well, would so enrage Potiphar, her husband, as to drive him to summary punishment of the slave who had betrayed his confidence and sought to destroy his home. Potiphar's lack of perfect confidence in his wife's malignant charge, possibly saved Joseph's life, as the master deposed him and placed him in prison, instead of executing him, as the gravity of such an offense would justify.

4. "And it came to pass when the master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him and put him into the prison, the place where the king's prisoners were bound; and he was there in the prison. But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners, that were in the prison; and whatsoever they did there, he was the doer of it.

The keeper of the prison looked not to anything that was under his hand, because Joseph was with him; and that which he did, Jehovah made it to prosper." (Vers. 19-23.) There is nothing calling for special explanation in the above language, nothing obscure; there are some practical lessons which we may gather from this episode in the fortunes of Joseph.

1. That good men may be maligned by wicked and designing persons, who seek to conceal their own wickedness by the downfall of others. The aspersion of others is the price they pay to advance their own interests and destroy the influence of those who get in the way of their wicked designs. They ferociously seek to cover up their own atrocities by calumny, deceit and mendacity, as the ebullitions of their own devilish heart.

2. The most devout and faithful to God and men are not exempt from the severest trials of life. Godliness does not guarantee one from the sufferings and sorrows of life. Bad health is no evidence of God's disfavor. The disfavor of men, may come to those who are the objects of God's gracious care, and the adorable succors of God's grace uphold us when the surging tide of human hate and persecution seek to destroy us from the earth.

3. God's providence often leads his servants through the direst misfortunes, humiliations, sufferings, and anguish of soul and body in developing the noblest qualities of our heart life. Our Lord reached his perfection of Saviorhood through what he suffered at the hands of sinful men.

4. The hopeful outlook is the boon of God's own, amid the darkest, the most trying and the most distressing experiences of life. When the hour was darkest and humiliation and shame had settled down over Joseph's life, then the light of hope broke through the prison walls and bore upon its wings a vision of resplendent glory which the future had in store for him. The voice of Jehovah was heard throughout the secret chambers of his heart life, which put to silence the voice of hate and the tongue of slander. Be right, be loyal to every duty, serve God and your generation, and walk in the light of heaven and yours will be the victory.

### IGNORANCE IN HIGH PLACES

The New Republic publishes some answers to a questionnaire presented to one hundred college students in a large university. The highest grade, 98 per cent, was made by a student of Slavic descent. They were asked to tell why such men as Plato, Horace Mann, Jenner, Kepler, Pasteur, Nobel, Marconi, Faraday and Cromwell were great. In most cases only a small per cent gave correct answer. For instance, Horace Mann was called "a Greek," by two writers; Jenner was called "an American scientist"; Pasteur, "the one who pasteurized milk"; Michael Angelo, "a Greek sculptor who died a few years ago." Isaac Newton was called "a rich Jew"; Faraday, "the



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## HIGH PLACES

publishes some naire presented e students in a e highest grade, e by a student hey were asked as Plato, Hor- epler, Pasteur, day and Crom- most cases only ave correct an- Horace Mann eek," by two as called "an Pasteur, "the milk"; Michael ulptor who died ac Newton was Faraday, "the

inventor of the steam boat"; Steinmetz, "a German musician"; Oliver Cromwell, "a prohibitionist," and Pericles, "an American scientist." Sixty of the 100 were unable to name any Russian writer; ninety did not know who wrote the "Inferno," and some answered that Bernard Shaw wrote "Paradise Lost." Eighty-one could not name any famous sculptor, and one said he heard Thomas Carlyle lecture about a year ago to a Woman's club. One named Cervantes as the discoverer of America. Eighteen had never heard of Bismarck. One named King Tut as one of the five great men who contributed to our civilization. In response to the question, "Which great men do you admire most?" Edison was named, "not because he invented the electric light, but because he could do without sleep." In response to the question, "Locate accurately the Parthenon," one located it in Chicago. One located the Eiffel Tower in Italy; and the majority placed the Alhambra in Greece. Some located the Yosemite in North Carolina and Colorado; and sixty-five didn't know what or where Madagascar was. The Luxor in Greece and Constantinople. One young woman answered, "Luxor is a cosmetic powder, cream and rouge." Most of the students did not know the meaning of Mausoleum. One named the Marcelle Waves as "the most useful recent invention." The Republic, in commenting on these answers, adds:

The results seem to emphasize the current belief that the majority of the young people of today go through college for the sake of credit. To a college student the great events of history are not important in themselves nor in their effect upon civilization. The memorizing of facts seems important in so far as this process brings about the desired end—the securing of the diploma. Facts are quickly registered on minds alert to every passing fancy. They are as quickly forgotten, and leave no lasting impression. In the modern college life there is no time for meditation and reflection; no time for assimilation or digestion. Students hurry to their classes and they hurry away; the car which stands awaiting them facilitates their departure. An hour of jazz, a movie, or a whirl to the next town assists in eradicating any impression which may have been received in the classroom.—Ex.

## CHRISTIAN EDUCATION

Roger W. Babson, a business expert on Christian Education, said: "The need of the hour is not more factories or materials; not more railroads, or steam ships, nor more armies, or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people; the motives and purposes are directed in the right course only through religion."

Wrong education wrecked the world: Germany scrapped civilization by wrong education. In two generations she transferred a gentle

God fearing people into a ruthless horde of war-mad fanatics. They were taught to believe that the supreme interest is the State. That war is a legitimate activity and that might—military, industrial and physical—is the final arbiter of all things, so when at last "Der Tag"—the day, arrived, the product of the Prussian schools marched across Belgium, spurred on by their preachers' declaration: "We execute God's almighty will, and he calls us to murderous battles, even if worlds should thereby fall in ruins."

Christian education is necessary to civilization and the world's salvation. It alone can produce a generation of men devoted to righteous principles of personal, social, national and international action. It alone can give us Christian leaders to lead the world aright. It alone can furnish men and women to do the Christian work of the world. "Knowledge is power"—a power for good or evil according to those into whose possession it comes. In the hands of good people knowledge is a blessing; in the hands of persons educated, but not directed by the guiding influence of Christ it is a curse. Get all our young men to attend Clarke Memorial and Mississippi Colleges and our girls to the Woman's College and Blue Mountain. Our ministry must be educated.

We know and bless God for the fact that there have been, and yet are in the ministry men of large influence and usefulness, without college and seminary training, but they could have been a much greater power for good had they received a finished education.

I think the trustees of our denominational schools should subject the teachers to as strict an examination as preachers when they are licensed and ordained.

—W. H. Patton.

## THE CUSTOMARY VS. THE NECESSARY

The Hon. Alf Stone was selected to "deliver the baccalaureate address" at the closing exercises of A. and M. College.

But he did not ORATE (or even deliver an "ADDRESS").

He says he quit trying to do that 20 years ago.

Instead of an "ADDRESS" he made a SENSIBLE and a SEASONABLE TALK. He began well. He said there was no real reason for any commencement address—or even a TALK such as he was to make.

The only excuse for it was "IT IS CUSTOMARY", not necessary, just customary.

He might have applied this to COMMENCEMENT itself, for such an exercise for a REAL college is only a CUSTOM, and a custom far more honored in the breach than in the observance.

Ten years ago this writer convinced the then President of A. and M. College that a COMMENCEMENT for a REAL college, such as A. and M. should be, was entirely out of date and should be abandoned.

Accordingly we recast the entire plan for a year's work, and made it CONTINUOUS—that is 48 weeks long with NO COMMENCEMENTS. There were to be FOUR quarters to each year, and an OPPORTUNITY for any student to get his DEGREE at end of any quarter. If this plan had been continued—this 48 weeks to the year plan—not only would the "custom" of a BLOW OUT—called a COMMENCEMENT—have been abandoned, and by now forgotten. In its place we would have had a LARGE SUMMER TERM, attended by the 100's of students NOW leaving this State for schools in the North.

The economic value of this ITEM alone is hard to estimate—it would have been worth at least \$1,000,000 to Mississippi in the ten years which have elapsed since we put on the plan in 1916. But there are many other items of FAR MORE value than the MONEY value of such a plan. The CONSCIOUSNESS of maintaining in our own State an INSTITUTION of learning NEEDED by our own students and by our NEIGHBORS would be worth FAR more than dollars and cents. There is no more reason why Mississippi should depend on Wisconsin for TEACHERS than there is that Wisconsin should depend on Mississippi. In fact we have MORE good things in Mississippi which they do NOT have in Wisconsin than they have in Wisconsin which we do not have in Mississippi. But we lack the CONSCIOUSNESS—and the COMMON SENSE to place before the public a PLAN which will furnish as many teachers to Wisconsin as Wisconsin FURNISHES to us. It has not been the CUSTOM to do it this way, and unfortunately for our State our A. and M. College has STUCK TIGHT to "custom". There is no SENSE in excluding women from A. and M. —ONLY A CUSTOM. There is no SENSE in having a Commencement, and a VACATION, and shutting down the plant for a long season—ONLY a CUSTOM. There is no common-sense reason why the graduates and president of A. and M. should appear at "Commencement" in CAP and GOWN—ONLY a "CUSTOM"—a SILLY and senseless custom which is absurdly out of place in an INDUSTRIAL SCHOOL.

There are a thousand and one things which are "CUSTOMARY" in our various systems which should give way to the necessary.

It took A. and M. College 40 years to get away from the military "custom" of a "Mess Hall" and substitute for it a modern, efficient cafeteria. But no one who sees this modern "eat shop" and recalls the old "Mess Hall" would desire to return to the "custom". One of the main purposes of education is to change our "customary" habits, and substitute for them "necessary" habits. It is weak and silly and senseless to follow "custom", but it is EASY. There is no sensible reason why students in A. and M. College, or any other school should smoke cigarettes on the campus, or in their rooms, or at all, and they should be TAUGHT not to do so, BUT it IS a "custom", and especially a "milita-

ry custom". No one in military life now can be a "regular fellow" unless he smokes cigarettes, and it is simply AWFUL to be out of fashion.

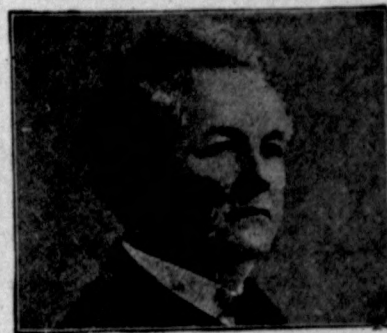
I want to congratulate the Hon. Alf Stone in breaking a "CUSTOM", and making a sensible TALK at Commencement instead of an "address", and I hope to see him keep on breaking up "customs" until he has eliminated the "custom" of Commencement at all in all our real colleges, and substitute intelligent industry for "cap and gown" as a mark of graduation in A. and M.

—G. T. Howerton,  
Starkville, Miss.

## REV. F. W. ROTH PRESENTED WITH FORD SEDAN

About the first of this year Rev. F. W. Roth accepted the call from the Baptist Church of Cleveland, Mississippi, to become its pastor. He has shown himself to be a most able leader and his powerful and searching sermons and winsome personality have endeared him in the hearts of not only those in the Baptist Church but of other denominations as well. He is an earnest and indefatigable worker for everything that has a tendency toward civic righteousness. So the members of his church wished to express their appreciation in some way and decided to give him a brand new Ford Sedan. This they did do and the beaming smiles from their pastor as he entered the pulpit on last Sunday night with his expressions of thanks made everyone glad to realize they had not erred in the selection of the gift. Rev. Mr. Roth has been tireless in his ministry. He has four brand new tires now. While the congregation has tired him for the present he has the satisfaction of knowing that he has not tired the congregation.

—A Member.



R. K. MORGAN, Principal  
Morgan School, Petersburg, Tenn.

## WHAT OF YOUR BOY?

His education and training and the development of his mind, body and character depends on you, his parents. It is a grave responsibility and you should meet the issue squarely.

As every boy looks back over his past training he can point to some one man who largely dominated his formative period and impressed his personality for good upon him.

To thousands of boys Robt. K. Morgan is this dominating personality. He has been training boys for thirty years. He knows boys and loves them. He knows their problems and can guide them aright.

He has a strong faculty composed of high-class Christian teachers. A postal card to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring you a catalog and full information about the school.



### THE SUNDAY SCHOOL SECRETARY AND THE FIELD FORCE

Sunday, June 27th, will be Christian Education Day in all the Sunday Schools throughout the Southern Baptist Convention. The program is gotten out by the Education Board at Birmingham. This program is valuable for the educational feature and should be observed in all of our Sunday Schools throughout the Southland. The offering from the Sunday Schools on that day will go to some phase of Christian Education in Mississippi. We hope to be able, out of this fund, to pay the debt on the Board of Ministerial Education and in addition thereto to have money left in the treasury for that Board. Every young preacher who goes to school in Mississippi who receives aid from this Board will be helped by the offering from your Sunday School. We trust that every superintendent will see that this program is carried out and the offering taken.

The Field force for the month of May was in Meridian, Lexington, Poplarville, Lyon, Bogue Chitto, Sunflower and Richton. We had representatives at the Sunday School Conventions held on the 5th Sunday in May in Amite County, Marion County and Holmes County. In addition to the above engagements the Sunday School Force attended the Field Workers' Meeting of the Sunday School Board which met in Houston the day before the convening of the Southern Baptist Convention.

Lyon Sunday School made the A-1 list in the month of May.

The following churches received awards during the month of May:

Church	Diplomas	Seals	Total
Meridian 1st.....	10	33	43
New Albany.....	7	.....	7
Tylertown.....	1	.....	1
Laurel West End.....	6	.....	6
Sylvarena.....	1	.....	12
Wesson.....	3	.....	3
West Point.....	.....	32	32
Gulfport.....	1	.....	1
Port Gibson.....	1	4	5
Tyro.....	1	.....	1
Durant.....	1	.....	1
Belmont.....	2	.....	2
Vicksburg 1st.....	2	.....	2
Greenwood 1st.....	1	.....	1
Grenada.....	4	.....	4
Picayune.....	1	.....	1
Griffith Memorial.....	1	.....	1
Jackson 1st.....	9	.....	9
Lexington.....	25	7	32
Wyatte.....	1	.....	1
Lyon.....	10	.....	10
Bogue Chitto.....	8	5	13
Sunflower.....	5	.....	5
Norfield.....	3	.....	3
Columbia.....	1	.....	1
Hat'b'g 5th Ave.....	1	.....	1
Hat'b'g 1st Ch.....	6	.....	6
Clarke College.....	77	199	276
Miss. Wom. Col.....	9	392	401
Miss. College.....	142	408	550
Hillman College.....	27	124	151
	328	1,243	1,571

Certificates for One Division of the Sunday School Normal Manual went to the following churches:

Church	Certificates
Sunflower.....	1
Hattiesburg 1st.....	3
Jackson 1st.....	12
Moss Point.....	6

There will be a meeting of all the Rural Workers in the Sunday School Secretary's office in Jackson Tuesday, June 22nd, for study of conditions and to outline the work for the greatest Rural Campaign we have ever had in the state. The rural campaign will open in Marion County Sunday, June 27th, through the following week. We plan to have a Training School during that week in every church in Marion County. If you are interested in the Rural work and desire a school in your county or church, let us hear from you.

Organize an Assembly club in your church now and boost the Mississippi Baptist Assembly, Gulf Coast Military Academy, Gulfport, Miss., August 7-13.

How about your Daily Vacation Bible School? If you have not received the literature that you need, write us. If you have not already planned your school it is not too late to do so yet. Perhaps your greatest single opportunity is in your Daily Vacation Bible School. We hope to have at least 50 in Mississippi.

### LIQUOR CURSES ENGLAND, SAYS LONDON EDITOR

The temperance fight in England is rapidly gathering momentum. Church forces are being drawn into the arena as they have been in this country. A recent number of the Christian World, of London, contains an interesting discussion of the question as it appears from the general free church standpoint. A correspondent had written that paper raising the question as to whether drink in England is really a curse. The question of Bishop Henson, "Why create sham sins?" was reiterated. The answer given by Rev. John Bevan, who conducts a question-box in the paper, is informing.

#### Amazing Question

"You ask," writes Mr. Bevan, "Is drink a curse?" I am amazed to find there is any Englishman who needs to ask the question. If by 'curse' you mean a custom that has taken a hideous toll for generations of the health and efficiency of our people; blighted and shortened thousands of lives, impoverished and made unhappy countless homes; weakened, in young persons, modesty and other moral controls, thereby facilitating lapses from virtue; and a habit that has impaired in many people their resistance to the ravages of disease; if this is what you would call a 'curse,' then surely drink, which has done all this and more, must be written down by any man who knows the facts of English life as this country's most corrosive curse.

"You say that temperance is

'splendid,' and you thank God that today a drunken man is a curiosity. Are things quite so satisfactory? I wonder. May I give you an extract from the International Record, July, 1925, page 6? 'Sir W. Joynson Hicks, M. P. (home secretary), addressing the annual meeting of the church of England temperance society on May 6, 1925, stated that he had been a total abstainer for over 45 years, and was all the better for it. Dealing with the question of restriction and drunkenness as shown during the war period, and the years since, when the hours and facilities for drinking had been increased, he declared that the record indicated a ghastly and startling condition of things. During the war period the number of cases of drunkenness fell from 204,038 to 80,463—a decrease of no less than 60 per cent. From 1919 to 1924 there was a general rise in the arrests for drunkenness corresponding with the increase in the hours of drinking and the withdrawal of other war restrictions. Surely such a fact, said Sir William, would compel the most prejudiced person to admit its significance.' This statement of the home secretary answers your query, 'Why all these tears?'

#### "The Trade"

"One last word. Neither church-

men nor nonconformists are aching to control the lives of other people. It is the trade who are trying to do that by their ceaseless activity in the matter of licenses and the ex-

**Salesmen Wanted** To make big money in part or whole time representing one of the best monumental firms in the South. Complete equipment furnished. Fill out coupon and mail today. **Roberts Marble Co., Dept. J.** Ball Ground, Ga. Tell me your plan where by I can make more money.

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Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills *all* the insects—and does it quickly.

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tension of facilities. The churches, by their policy of local option, want the people in this matter to control their own lives. You may be interested to know that when, in April of last year, in the house of lords, the second reading was given to a bill to establish 'Improved Public Houses,' and to suspend for a period of eleven years the operation of the local option clauses of the temperance (Scotland) act, the bishop of Durham whole-heartedly supported the bill. So it is people like Bishop Hensley Henson, not nonconformists, who are averse to the people controlling their own lives."—Selected

#### DEATH OF MRS. MARTHA MOORE

Mrs. Martha Moore of Concord Church and community was snatched from us, Thursday morning, May 20, 1926, after a brief illness.

She was 87, lacking until the 12th of August. She leaves 8 children and a host of grandchildren and great-great-grandchildren besides two brothers, Joe and John Purvis, and a host of near and dear ones to mourn her going. She died at the home of her son, George, where she had made her home since the death of her husband nearly 8 years ago. She was laid to rest in her home cemetery after many beautiful words from her pastor, Bro. D. W. Moulder, and neighbor preacher, Bro. H. W. Bradshaw.

Love offerings of beautiful flowers almost covered her and her companion's grave, by which she was laid.

#### In Memory of Her

Our Great Grandmother so dear has gone,  
And left us here to weep and mourn,  
To give her up, seemed we could not stand  
And kept on holding that soft sweet hand;  
Till we knew she had crossed to the other side,  
Where no pain nor sorrow could be-tide.  
To her many loved ones chanced to come  
And hear her voice before 'twas gone.  
But many still knew but she was well  
Till after the ringing of that sad bell.  
So much sorrow can not be expressed  
To have to part with one so blessed;  
So we should take this warning grand  
And remember we too must before the Judgment stand,  
And try to walk in her narrow path  
And leave off worldliness and wrath;  
If we want to enter that "beautiful place"  
And again look upon "Grandmother's face";  
Seems we could not bear this place to miss,  
Where we could again her pure lips kiss.  
Yes, I must go to that place so rare  
Where I can again smoothe that "silvery hair".

She looked so lovely when we saw her last  
Seemed she ought to say, "I changed so fast  
From earthly trials to an Angel Fair  
To sit with my Lord on the Golden Stair".  
To those who missed this sad farewell  
Words cannot half the story tell.  
She was laid away in white satin, trimmed and made so sweet,  
I trust those who made it will her in glory meet.  
The casket of black seemed to tell  
There was only one way between Heaven and hell.  
I trust that we too may walk in that way  
Till we reach the realms of Eternal Day,  
For we too our summons will sometime get  
No one has ever failed to yet;  
I hope that in some near by space  
Someone will write "Amazing Grace".  
—By (Mrs.) Roy Moore.

This is the second week of the meeting at the First Church, Canton. The crowds have been very large. Rev. J. J. Mayfield, the pastor, is doing the preaching, which has been pungent and effective. The Lord has blessed his word, and several have been convicted and converted. There have been twenty-four additions and the prospects for this week are indicative of a fine harvest for the Lord. Joe Canzoneri is leading the singing.

Small Boy (to mother)—"Baby is crying! He's dug a hole in the garden and wants to bring it in the house."

#### WHAT CAUSES BOILS.

Boils and carbuncles are the result of improper diet or infection of the skin. It's sometimes hard to determine the exact cause but CARBOIL will give quick relief. No expensive operation is necessary as one application of CARBOIL promptly stops the pain and continued use draws out the core. Get a 5cc box from your druggist. Your money back if you are not satisfied.  
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for the day when your boy  
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now and old age will bring  
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O. B. Taylor,  
Vice-President.

"I'm in a pretty pickle" said the cucumber as he slipped into the jar.

It's a good idea to weed out envy, hate, jealousy and discontent.

Bobby, aged three, had been eating blueberry pie. His aunt who had just come in said, "Bobby, what is that around your mouth?"

"Face," said Bobby.—Exchange.



**Bee Brand  
protects the  
baby!**

Flies are filthy things. They carry germs and disease. They are a menace. Keep them out. You can if you use Bee Brand Insect Powder. It will kill every fly if you use it correctly and that's easy to do. It's quite harmless to human beings. It can't explode. It's safe.

It also kills Mosquitoes, Roaches, Bed Bugs, Ants, Fleas, Water Bugs, Moths, Lice on Fowl and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes 50c and \$1.00.  
If your dealer can't supply you, send 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCORMICK & CO.,  
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Brand  
INSECT POWDER**



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"Textile Center of the South"

5 rooms in Jackson \$4,250, \$350.00 cash, balance \$40 per Mo. plus 6% interest. See 237 Denver—Key next door north.

7 rooms—\$4,750, in Jackson, \$500 cash, \$45 per Mo. plus 6% interest. See 151 Longino—occupied.

Call D. B. Allen, phone 79, Whitfield home, Clinton, Miss.

Rev. R. S. Gavin, Evangelist, Meridian, Miss.: "On account of change in dates I have the last half of June open. First request gets it".

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AT REASONABLE PRICES.  
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Hang pictures without showing the ugly wires. Use  
Moore Push-Pins  
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MISS JULIA DAINWOOD, SUPERINTENDENT



## SOUTHWESTERN SEMINARY HAS SIGNIFICANT CLOSING OF GREAT YEAR

By Lewis A. Myers, Managing  
Editor of Seminary Publications

Amidst activities heretofore unsurpassed, the Southwestern Baptist Seminary has just closed its Nineteenth Annual session, graduating 90 men and women. Each commencement exercise, running from Monday through Friday, was carefully worked out and prayerfully rendered; thrilling and inspiring the large hosts of visitors, and uplifting the student body, most of whom remained until the last hour of the exercises.

Dr. William Russell Owen of Macon, Georgia, preached the Commencement Sermon, using as his theme, "The Aristocracy of the Cross". T. C. Gardner of Dallas, State B. Y. P. U. Secretary, speaking under the auspices of the School of Religious Education, presented the problems and the solutions in the "Upward Struggles of the Youth of Today". The Training School address was rendered by Mrs. W. J. Cox, President of the Women's work in the South. Dr. W. C. Wayman, President of William-Jewell College, Liberty, Missouri, made the Baccalaureate address. Mrs. Cox spoke on, "The Splendors of a Life Beautiful", and Dr. Wayman developed the subject, "Fellowship Between Learning and Religion."

This session's visiting speakers confronted an expectant crowd. The reason for this was due to an unusually busy session's work, as well as to the reputation of the speakers themselves. In close proximity to every lecture room is the new building which has been under construction for the most part of the session. This building activity, from the first, has given alacrity to the steps of the students; adding zest to all the activities of the Institution. The crowds were pleased with each speech and charmed with the personalities of the speakers.

The School of Sacred Music, directed by Prof. I. E. Reynolds, presented the Oratorio "Emmanuel". The School of Religious Education, in addition to the speaker, presented the pageant, "Stepping Stones to Christian Character". The Training School for Young Women presented its work through Mrs. Ira Harrison, class representative; as did also the School of Theology through the class speaker, Rev. Chas. W. Koller. Throughout the presentation of the various features there was special music by the music department.

Among receptions and banquets, that of the Former Student and Alumni Association, stands out pre-eminently. In addition to hearing the address of Dr. T. C. Jester, Taylor, Texas, the association attended to much constructive business looking to the equipment of George E. Cowden Hall, the new building nearing completion. The Alumni of the various states are being called upon to assist in furnishing designated class rooms, these rooms to carry a metal plate showing what association is responsible.

Summer school students are already arriving for the summer term. The year's enrollment is expected to be materially boosted by these newcomers. Already the enrollment for this session has reached approximately 700, next to the highest in the institution's history. The geographical representation, covering 33 states and 15 foreign countries, has never been surpassed, and the character of the work has been the highest.

## MOTHERS' PRAYERS

Once upon a time, not many years ago, there was a very active and prosperous little village on a newly made railroad. There were churches here before the railroad came along, and a school. A strictly rural community had been transformed into a growing and commercial town. Years passed, and the churches continued to hold their once a month services. The school had hardly kept up with a better record than of the past. Men and women, boys and girls were growing older fast, and not a preacher living in their community that a proper religious atmosphere should be constantly guarded, after generation. A mother began to pray that a preacher somehow be induced to come and live in their town. Years passed and the prayers continued. The visiting preachers would come once a month as months came and went. Still the prayer was made that a preacher live in their town. He was one whom the community needed so much. Every other interest was being promoted—the church neglected. One day this mother's youngest son felt his call to preach, and of course she was one of the first to learn the news from him. Other members of the family were made acquainted with the announcement and grandparents and the community at large. The boy did not know of the mother's most earnest prayer. The mother had not been praying that one of her sons be a preacher. Had not thought of it in that light, not at all. God answered her prayer. Not much since that time has that son lived in the home of his parents, though God has given them two resident preachers in that town from almost the time that her son was called to preach. God answers prayer.

And, here was another mother, living in another town, who had for thirteen years been a widow. This mother has reared to young manhood and womanhood four children. The oldest, a girl, was very fond of music, and she was encouraged along this line every possible way. A good teacher was secured and the lessons were prepared with much practice, and the recitations were faithfully made, and she grew to know more music and love better her music, and with this the interest was kept alive and growing naturally—with an even and steady growth. She finished the local High School. She was good in other studies as well as in music, having early got the idea that a well rounded life required more than one text.

She mastered the course as was laid out for the school. Graduation! At about this time in the life of one they are met with one question from every hand, "What are you going to do now?" The teacher of this girl had had in early life some taste of the stage, and of course had great ambitions for her pupil that she make a name and a career. This became known to the mother of the pupil, the teacher's desire. The mother did not become alarmed, in fact she was expecting this news. This mother had her desires for her children, and her prayers as well. She had told the Heavenly Father what she would like for her daughter to do. It was their secret, and her prayer.

The daughter went to College. There she made excellent grades. She is graduating in music, and will graduate in another session in the literary requirements of the college, and by the way this is the oldest State college for women of the U. S. A. The mother would have desired that the daughter attend a denominational college, but the girl's desire was recognized and heeded. Not so many months ago a letter came to the mother from the daughter, and this letter told of a change in life's plans. She was going to be an Evangelistic-Musician, and personal worker, etc., which you see is far from the glare of the footlights and the lure of the stage. Of course the inquiry was made of her, why this sudden change, and if any pressure had been brought to bear on her that led to it, etc.? The answer to this letter came saying that no pressure had been brought to bear on her from the outside, but that the decision had been reached during the quiet hours of life, as she kept company with her thoughts and meditated the deeper things of life, this line of Christian work opened up before her and she said, "That's what I will do." Again this girl had a letter from her mother; it said, "All these years I have prayed God that you would do this very thing with your talent." God answers prayer.

We will not add to this, though we could, many others.

—J. H. Gunn.

Noxapater.

A Chinese applicant for a job wrote as follows: "Sir, I am Wong. I can drive a typewriter with good noise, and my English is great. My last job has left itself from me, for the good reason that the large man is dead. It was on account of no fault of mine. So, honorable sir, what about it? If I can be of use to you I will arrive on some date that you should guess."

Singer K. D. Turner of Ennis, Texas, is now in a great revival at First Baptist Church, Marlin, Texas. Mr. Turner will be in Mississippi for meeting in August. He will be with Rev. C. M. Crossway, Senatobia, Miss., beginning Aug. 8. Mr. Turner has an open date July 27-Aug. 8. You can reach him at Marlin, Texas.

## IN MEMORIAM

Joseph Webster Oneal

"Webb" Oneal, as he was known to his many friends and loved ones, was born Dec. 19, 1852, and passed to his reward Jan. 14, 1926.

On July 28, 1873, he was married to Miss Judieth Lorange. For more than fifty years they walked together, sharing each other's joys and sorrows, making a happy home for their children and a retreat of welcome and joy for their friends.

Four children came to bless this union, three of whom preceded the father and one was left with the mother and other relatives to mourn his going.

Brother Oneal, like many other men who grew up during his time, had limited educational advantages and little training in active Christian service. However, he cherished the high ideals of the Christian religion and these ideals reflected themselves in some fine traits of character. He bore his griefs and disappointments with Christian fortitude and accepted with genuine joy the favors that came from God and his fellow-man. In his last illness he revealed a child-like faith in Jesus and accepted the end as the beginning of a better day.

May the grace of God abound unto those who still sit in the shadow of this loss and prepare them for a happy meeting in the "Sweet By and By", is the prayer of one who experienced the blessings of his friendship.

—Bryan Simmons.

## Resolutions of Love and Respect

Whereas, it has pleased our Heavenly Father in His Infinite wisdom, to remove from our midst our fellow deacon and beloved brother, A. A. McPherson, and

Whereas, we are deeply bereaved by the loss of his faithful presence, helpful support and stimulating influence, and

Whereas, we desire to give expression to this loss and deep sense of bereavement,

Therefore, be it resolved that we have lost one of our most consecrated, devout and influential leaders.

That he never cast a shadow upon our integrity by any un-Christian conduct and his life and influence were always consistent with his Christian profession.

That our Sunday School will greatly miss this faithful superintendent who has served us for more than 35 years.

That he will ever be an inspiration to us that will lead us on to greater achievement in the cause of the Lord.

Be it further resolved that while we mourn his loss, we rejoice in his gain and we shall bow in humble submission to Him "who doeth all things well."

That we extend the sympathy of the entire church to the family and pray God that He may comfort their hearts.



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Finally resolved that a copy of these resolutions be sent to the family and to the Baptist Record for publication.

Signed

T. A. Brock  
O. G. Cearley  
Mrs. C. D. Alexander  
Miss Lovie Wright

Vaiden, Miss.

## Died

Mrs. Percy Barlow

On May 23, 1926, Mrs. Percy Barlow, member of the Raymond Baptist Church, died at the Mississippi Tubercular Sanatorium after a lingering illness.

Although a member of the Raymond Church for only a short four years, yet she was one of its most active and valuable members. In all the phases of church work she was ever ready and present with the smile that always beamed upon old and young alike. For a year she was Leader of the Sunbeams. To know her was but to love her.

A young woman in the prime of life, we wonder why, but some day we'll understand. She leaves a little daughter, three years old, husband and many friends and relatives to mourn her loss.

The funeral service were conducted by her pastor, Rev. S. C. Rushing, from the Baptist Church.

—A Friend.

## SUMMER MEETINGS

I am now in a week's meeting with Brother L. D. Bassett in Marathon Camps, Smith County.

I go week after second Sunday in June to Cramville, La.

June—Third Sunday, with C. S. Thornton at Centerville.

June—Fourth Sunday, my meeting at Burns, W. L. Meadows to help.

July—First Sunday, at Beulah, Simpson County, D. W. Smith to help.

July—Second Sunday, Linecreek, Scott county, J. L. Boyd to help.

July—Third Sunday, Whiteoak, Smith County, J. H. Lane to help; and Clear Creek, Rankin County, Dr. Kimbro to help.

July—Fourth Sunday, Beulah, Smith County, J. W. Lee to help.

August—First Sunday, Oak Grove, Smith County, I do my own preaching.

August—Second Sunday, Concord, Rankin County, J. H. Lane to help.

August—Third Sunday, I help C. S. Thornton at Poplar Springs, Newton County.

August—Fourth Sunday, my meeting at Good Hope, Smith County, C. E. Crawford to help.

August—Fifth Sunday, I help P. G. Harper at Sharon, Jones County.

September—Third Sunday I go to Pioneer, La.

I have several meetings, the time not yet set, for September and October. I ask the prayers of all who read this, for those that help me and for me, that the Lord's people may be revived and many lost souls saved.

—D. W. Moulder.

## East Mississippi Department

By R. L. Breland

The fifth Sunday I went back to one of my first pastorates, Pleasant Hill, Newton County, where I served for twelve years. The occasion of my going back was the dedication of a tabernacle which had been erected on the site of the old church out at the cemetery. When I began as pastor there in 1908 the church building was a mile or more east of the little town of Conehatta, but during my ministry there the church built a new house up town. This left the old building standing near the cemetery for funeral services.

The old house which had been standing for half a century was getting much dilapidated so it was decided to tear it away and build a tabernacle for use on burial occasions. This building was recently completed, and I, together with other former pastors, was invited to come back and be in the dedication service. I was the only one of the invited guests who got there.

A large crowd of people covered the old hill where so many, many times we had met and served and rejoiced in the work of the Master. I was happy in the fellowship of my brethren and sisters of my early ministry. One sad feature of the occasion was the absent faces. Many of the leaders of the church when I first went there were absent. Many of them having gone to that beautiful home.

They called on me to preach at both morning and afternoon hours. The brethren and sisters were kind enough to say that they still enjoyed my preaching. At the noon hour an old-fashioned basket dinner was spread and the large crowd was fed and there were more than twelve baskets left.

Rev. Clyde Bufkin is pastor of this dear old church now. He is a young man who was reared near there, and he is making good here and at other churches where he is preaching. I have great hopes for him in the future.

It was a pleasant day. Memories flooded in upon me as I viewed familiar faces and missed the absent ones. This church is noted for long pastorates. Rev. Lee P. Murrell was there for forty years, Rev. Jas. E. Chapman for fifteen years, the writer for twelve years, Rev. F. M. Breland for four years and now Rev. Clyde Bufkin is with them. Blessings on all of them.

## Notes and Comments

Pastor E. J. Hill of Merton Avenue, Memphis, is shouting happy. A splendid lot has been bought and a new fifty thousand dollar brick church is to be built right soon. The revival begins there the third Sunday.

I find some of our preachers in the Baptist Hospital, Memphis: Dr.

A. U. Boone of First Church, Memphis, and Dr. N. W. P. Bacon of Rayville, La., are both patients there. Also Dr. R. A. Cooper of Senatobia has a daughter there. All seem to be improving. Besides these Sister W. J. Ross of Liberty, Kemper County, is ill in the hospital.

My stay while at Pleasant Hill was in the splendid home of Bro. and Sister A. J. Nichols. His four splendid daughters were at home, so my visit was a real joy.

The fifth Sunday night I preached at Hazle, near Lake. This is another place where I was pastor for several years. This church is still threatening to build a house of worship. May it do so soon. Young Bro. Murphy is pastor there now.

## CONSECRATED TEACHERS AND EVANGELISM IMPORTANT FACTORS IN THE JUNIOR AND INTERMEDIATE DEPARTMENTS

By Miss Maude Stevens, Eastabuchie, Miss.

The consecrated teacher and evangelism are prime factors in the junior and intermediate departments of a Sunday School. The consecrated teacher who knows God personally as a Saviour, as a friend, and as the source of confidence, hope, trust, and power possesses the first essential for knowing God in His workings in the life of active, growing boys and girls. Punctuality, prayer, study, work, and evangelistic zeal are vital elements in the life and service of a teacher of juniors and intermediates.

The teacher of this aged pupils comes nearest of any human agency, outside the home, of holding the keys of the Kingdom of Heaven. The teacher stands, as it were, upon the threshold of eternity asking the question, Will you follow Christ or will you follow Satan?

Upon promotion day of each year there is a fresh flow of material in the junior department in the pupils who are passing from the primary department. These children have perhaps learned many short Bible stories, and have possibly had developed in their minds many correct ideas of right and wrong. Such salient principles of righteousness as love, truth, honesty, purity of speech, respect for parnets, honor to God and respect for His Word, and a child like faith in Jesus Christ have been brought to bear upon their flexible minds; but few, if any of them have made their eternal decision for Christ.

These pupils are active in body and mind. Their mind is teachable and highly capacitated for memory work. Moreover, their soul is open to strong, unprejudiced convictions upon the doctrine of salvation.

Christ said to Nicodemus, "Ye must be born again". That is, in order to become a disciple of Jesus there must be a conversion, a regeneration, or a new creation. From the determinate items that we have, professions of faith in Jesus Christ and the results of that faith upon the human life and conduct, we must

conclude that most conversions take place during the junior and intermediate ages; therefore these departments should be permeated with evangelism.

When a pupil passes out of the intermediate department without becoming a child of God by faith and trust in Jesus Christ, the greatest evangelistic opportunities has been lost. While students of conversion agree that the experience may occur at any age, in life after the emergence of intelligence and moral insight, there is nevertheless a normal conversion period. Within this period there are years when the experience is most frequent. Starbuck says, after a careful study of thousands of conversions, that "among the females there are two tidal waves of religious awakening at about thirteen and sixteen followed by a less significant period at eighteen; while among the males the great wave is at about sixteen preceded by a wavelet at twelve and

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followed by a serging up at nineteen. "There is a normal period somewhere between the innocence of childhood and the fixed habits of maturity while the person is yet impressionable and has already capacity for spiritual insight, when conversions most frequently occur."

The indifferent, and matter of convenience or irregularity attending teacher is not equal to the task. God give us teachers who both know and follow Christ, and who are interested in the salvation of boys and girls, who go after them, who pray for and with them, and invite them to the Lamb of God Who taketh away the sin of the world.

If the teachers in these departments could all be fully convinced of the exigency of their position, we would have no more indifferent teachers. Souls are perishing, and what could be long, useful, and active lives are being thrown in the junk for want of knowledge of the saving grace of King Emanuel.

#### FIRST CHURCH, McCOMB

By H. L. Simmons

A gracious revival has been going on in this church. Within the last ten weeks, there have been 123 additions, the total membership now reaching 1,556. Every department of the church is now thoroughly organized and at work.

The pastor, Dr. J. W. Mayfield, is in constant demand for holding revival meetings, and has to refuse many invitations, feeling that his first duty is to the people of his own church. He goes June 7 to begin a revival at Wharton, Texas, the church where he held his first pastorate after leaving Mississippi.

D. L. Blackwelder, athletic coach in the high school, and director of the choir of the First Church, has gone to his home in Birmingham, and from there will go to Peabody for the summer. He returns here September 1st as acting superintendent of city schools for the session. Not a finer character anywhere.

The male quartet of the First Church has sung recently at Bogalusa, Hammond, Amite City, and Magnolia. As a result of the visit to Amite City Laurel Street Church, Rev. Sam Gordon pastor, that church has organized a male quartet, which is filling engagements in the surrounding territory.

"Pardon me a moment, please," said the dentist to the victim, "but before beginning this work I must have my drill."

"Good gracious, man!" exclaimed the patient, "can't you pull a tooth without a rehearsal?"

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35c per 100 copies less 10% for cash in lots of 100 or more.  
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"Have you a Charles Dickens in your home?" asked the polite book agent. "No!" she snapped. "Or a Robert Louis Stevenson?" "No!" "Or a Gene Field?" "No, we ain't; and what's more, we don't run a boarding house here, either. If you're looking for them fellows, you might try the house across the street."

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Rooms are now being engaged for next session.

M. P. L. BERRY, President

### Mississippi Woman's College

HATTIESBURG, MISS.

We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

J. L. JOHNSON, President,

Hattiesburg, Miss.

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YOURSELF—From responsibility for the suffering of aged and disabled veterans.

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